

H. As.

582

g

G. J. Holland

RECOLLECTIONS
OF THE
DRUSES OF THE LEBANON.

15

A

RECOLLECTIONS
OF THE
DRUSES OF THE LEBANON.

AND
NOTES ON THEIR RELIGION.

BY
THE EARL OF CARNARVON.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.

1860.

Wb/64/2548

Bayerische
Staatsbibliothek
München

LONDON :

BRADBURY AND EVANS, PRINTERS, WHITEFRIARS.

INTRODUCTION.

RECENT events in the Lebanon have alone suggested—perhaps I should say alone justify—the publication of this slight sketch of the Druse people, and of their singular faith. My visit was too short to allow me to study for myself many of those questions of domestic and political economy which are of interest and value at the present time ; and I have therefore, in my personal recollections of the people and country, preferred to reproduce only the general impressions made on my mind, without engrafting on them embellishment or addition, for which I must have been indebted to the larger experience of other travellers.

The observations which I have made on the Druse religion have no pretensions to a description of that strange creed. They are only notes,

and in them I have sought to suggest and to indicate points which appear to me to deserve inquiry, rather than to undertake the investigation myself. If I have ever seemed to dwell longer than was necessary upon certain questions of obscurity, which are, as a general rule, better reserved for the folios of an old library than the light octavo of modern reading, it has been from a belief that the allusion was essential to the argument.

In conclusion, I have only to acknowledge the deep debt under which I lie to M. de Sacy, and the great advantage which I have derived from Colonel Churchill's work on the Lebanon, and to throw myself upon the indulgence of any, whose larger knowledge of history and fuller acquaintance with Oriental subjects, might incline them to judge severely of a "prolusio," which, written amidst many interruptions, owes its existence to a few hours of leisure during the last two months.

C.

HIGHCLERE, Oct. 1, 1860.

CONTENTS.



CHAPTER I.

	PAGE
THE APPROACH TO THE LEBANON.—BEYROUT.—THE WESTERN SIDES OF THE LEBANON.—DEIR EL KAMMAR	1

CHAPTER II.

EBTEDDIN, THE PALACE OF THE EMIR BESCHIR.—ITS PRESENT CONDITION.—POLITICAL ASCENDANCY OF THE EMIR.—HIS CHARACTER AND FALL	12
---	----

CHAPTER III.

FAMILY OF THE JUMBLATTS AND CASTLE OF MOKTARA.—SAID BEY.—CHIVALROUS CHARACTER OF DRUSE CHIEFS AND THEIR RELATIONSHIP TO THE PEOPLE.—THE MEIDAN.— THE BANQUET	20
---	----

CHAPTER IV.

COMPOSITION OF DRUSE PEOPLE.—SUCCESSIVE IMMIGRATIONS OF OTHER RACES.—QUESTION AS TO A CHRISTIAN DERI- VATION	40
--	----

CHAPTER V.

HAKEM BEMRÍLLAH, THE FOUNDER OF THE DRUSE FAITH.— HIS CHARACTER.—DARAZI, FIRST A FOLLOWER, THEN A	
--	--

CONTENTS.

	PAGE
REBEL.—HAMZÉ THE REAL AUTHOR OF THE SYSTEM.—	
ELEMENTS OF STRENGTH IN THE DRUSE RELIGION.—ITS	
EXOTERIC PRINCIPLES.—ITS ESOTERIC PRINCIPLES AND	
THEIR RESULT	49

CHAPTER VI.

TRACES OF ANCIENT SUPERSTITIONS IN THE DRUSE FAITH.—	
WORSHIP OF THE CALF. — MAGIANISM. — NATURE AND	
DEVIL WORSHIP. — CONNECTION WITH YEZIDIS. — DRUSE	
MORALITY.—RELICS OF CHRISTIAN ORIENTALISM.—GNOS-	
TICISM.—TEMPLARS	74

CHAPTER VII.

THE YEZIDIS OF MESOPOTAMIA. — THE SHRINE OF SHEIK ADI.	
—YEZIDI CUSTOMS.	96

CHAPTER VIII.

PRESENT CONDITION OF TURKISH EMPIRE.—HOW FAR DRUSES	
ARE RESPONSIBLE FOR RECENT DISTURBANCE IN THE	
LEBANON.—RELATIONS OF DRUSE WITH MARONITES AND	
TURKS—DRUSE POLICY.—TURKISH AND FRENCH POLICY.—	
THE DRUSE A PART OF THE SYRIAN QUESTION.—POSITION	
OF ENGLAND.	106

RECOLLECTIONS
OF THE
DRUSES OF THE LEBANON.

CHAPTER I.

THE APPROACH TO THE LEBANON.—BEYROUT.—THE WESTERN SIDES
OF THE LEBANON.—DEIR EL KAMMAR.

EIGHT years since, in the early spring of 1853, in company with my friend Lord Sandon, to whose society I owe many of the pleasantest recollections of a very interesting journey, I visited Syria and the Lebanon, on my way towards the more eastern parts of Asia Minor. The impression which that remarkable country, and the races by which it is peopled, then produced on my mind, still remains fresh in its principal outlines, and has deepened in interest as the Oriental world has drawn nearer to our Western one, in each successive step of Oriental decay and

revolution. Since then I have followed, with the feelings which are only given by local knowledge—however slight—the fortunes of Syria, and have never quite lost sight of the history and faith of that singular race, which has now for 800 years maintained its independence and nationality, religious and political, under the name of the Druses of Mount Lebanon. I saw them at a time when passing events gave a prominence to the peculiar features of their character, and when they were in the enjoyment of that picturesque and feudal independence which, since the reign of Mahmoud, has disappeared in so many parts of the Turkish Empire, and which is possibly now doomed to extinction in the mountains of Syria. Their relations at that time with the Turkish government were restless and uncertain. The enforcement of the conscription—a question ever pregnant with irritation in the East—agitated their minds and wounded their pride, and they were, if not in revolt, at least in an attitude of armed preparation, which dignified their conduct and raised their importance in the eyes of an English traveller.

As we reached Beyrout in the gray and cold dawn of a February morning, and threaded in our boat the broken fortifications, which were battered in 1841 into ruins by the English cannon, and which now rise above the harbour in picturesque confusion, the first news which greeted us were wild and exaggerated reports that the Druses were in open rebellion: and, many days afterwards, when on descending the eastern slopes of the Lebanon, we rode at sunset into Damascus through the glimmering outwork of streams and gardens, our first welcome was a startled inquiry whether the Druses were not coming down in full march from their mountain fastnesses, to vindicate their rights by open arms, and to impose terms on the Turkish government in the third city of the Empire. The proverb that "the cloak of a Druse was worth nine Turks," expressed, not unfairly, the relative valour of the two races, and supplies perhaps, though but in part, some explanation of the timidity and reluctance to interfere which was shown by the Turkish authorities and soldiery in the massacre of the Christian population in June last.

It is rare to find a succession of finer scenery than that which diversifies the journey from Beyrout to Damascus. The approach in the first instance to Syria, by the sea-coast from the northward, attunes the mind and stimulates natural interest by revealing only enough to be suggestive of the beauties which are held in reserve. One by one, as the vessel glides along the coast, the various towns which have preserved their immemorial sites and names on the shores of the Mediterranean where, nearly 3000 years since, they were planted by the first merchant-mariners of the Phœnician race, come into sight—Aradus, and Latakia, and Tripoli, and the mouth of the Nahr el Ibrahim, where the ancient Adonis still rolls down to the sea its waters, which in the rainy season even now might seem sufficiently purple to allure the Syrian damsels to a lamentation for their graceful hero. One by one the folds of the mountain range open out, as it comes down to meet the sea; here in low swelling undulations, there in the sterner simplicity of naked rock; but everywhere in submission to the

monarch of Syrian mountains, as he towers high above marts and minarets, his base of a dusky purple, and his highest peaks wrapped in an unbroken robe of dazzling white.

There had been heavy rain whilst I was at Beyrout, but on the day that we quitted the town the clouds cleared, the sky brightened, and the breeze was soft with the earliest breath of spring. The almond trees were bursting into full blossom, the cyclamens and red anemones, begotten, as in the old fable, by the tears of Venus Urania,* clustered under the hedges of prickly pear, and verdure was pushing its way along the boughs, or through the interstices of the low stone walls. There was none of the incomplete and capricious spring of our northern latitudes. Summer in one night seemed to have descended on the whole plain, and Daphne, when she fled from the touch of Apollo, was not sooner metamorphosed into her leafy namesake, than the dry boughs of the previous evening had become clothed with bud and blossom. It was one of those charming mornings when the

* *τίκτει τα δε δάκρυα τὰν ἀνεμώνων.*

instantaneous revival of Nature, in her most brilliant colours, throws over the whole scene a flush of novelty which is certainly in unison with the glowing anticipations of an Eastern journey.

After traversing the plain of Beyrout, with its groves of pine,—one of which* was planted by the famous Emir, Fakreddin, whose romantic history and boasted lineage from the house of Lorraine brings, during the seventeenth century, the Druse emirs of the Lebanon into connection with the royal families of Europe,—the road soon ascends the sides of the Lebanon, and winds along the face of precipitous hills, where the crumbling soil often gives a scanty footing to the horse's hoof, then down into deep valleys and across mountain streams, and away through a wilderness of mingled rock and wood, which at every step grows finer and more striking. At one moment the hills towered high above our heads, with dark gray masses of stone starting from their sides, and shooting up into strange and ragged forms : at

* See Maundrell's Journey to Aleppo, in Harris's Collection, II. p. 846.

another the landscape softened, and we rode through dense woods of fir or thickets of olive trees. But the further that you penetrate into the bosom of the mountains, the more striking are the signs of human industry and cultivation. Man has triumphed where Nature interposes her greatest obstacles, and sometimes where she seems almost to deny access. The scanty soil of the valleys has with infinite care and labour been conveyed in baskets up and along the hillsides, as in the Tyrol and the Maritime Alps, and has been built up into terraces, which rise like the graduated steps of some large and natural amphitheatre. Thus, the parsimony of Nature within these rugged fastnesses is more than compensated by the security which their precipitous sides and defensible defiles have for generations past afforded against the misgovernment and oppression of Turkish rule. From these terraces the hardy population of the Lebanon draws the greater part of its sustenance and support for the year. The mulberry, which nurses the silk trade of the entire district, mingles with the long alleys of gray olive trees, and the vines

and melons succeed to the slender patches of corn which manual labour has raised on the occasional strips of level ground ; whilst between the intervals of this painful cultivation the mountain streams, clearer than crystal, break from the living rock, and are conducted in numberless channels over and round each declivity, to eke out, by artificial irrigation, the resources of a stony soil. As the traveller winds his way about sunset through these mountain paths, each bend of the road brings before him some fresh picture of Eastern life and habits—pretty villages and flat-roofed cottages with no slight look of comfort ; Christian convents with high walls, which speak as much of military defence as of religious seclusion, crowning the heights ; women drawing water from the wayside springs, shepherds tending or driving their herds of long black-haired goats, or some old villager labouring with his sons on a plot of land which perhaps has descended to him in succession from his forefathers. As the long train of English travellers, with their servants and mules and horses, scales in single file the mountain road, the old man

pauses in mid-work to see you pass—for time is not of the same account to an Eastern as it is to the restless business-loving nature of the European—he greets you with some homely salutation, and follows you perhaps with wondering eyes till the cavalcade is hid by the long straggling street of Deir el Kammar—the Convent of the Moon.

Deir el Kammar, which contains a mixed population of some 6000 or 7000 inhabitants, was the seat* of the important family of the Schehaabs, who for many years ruled the Lebanon, and who, fallen as they are from their former high estate, still receive and expect the deference† which courtesy consents to pay to the ascendancy that they once enjoyed. Deir el Kammar‡ witnessed the first affrays between Maronite and Druse, which led to the unfortunate civil war of 1842; and it was in the streets of the town that the son of the Druse chief of the Abou Nekad house was then killed,§ and by his death provoked so sanguinary a

* Col. Churchill's Mount Lebanon, I. p. 189.

† Col. Churchill, I. p. 132—3.

‡ Col. Churchill, II. p. 306.

§ Col. Churchill, I. p. 191—2.

retaliation, that all reconciliation became impossible, and the feudal suzerainty and jurisdiction of the family were forfeited.

When I was there the town had but partially recovered from the effects of the war. Some of the houses were still in ruins ; some were yet blackened with smoke ; but the destruction had been to a great extent repaired, and many of the shattered buildings were slowly rising under the sense of restored security. Recent events have probably checked the continuance of improvement and prosperity ; and, as if in mocking justification of the immutability which is ascribed to the East, were I to return to Deir el Kammar, I should probably find it at this day much in the same condition as when I first saw it in 1853.

I stayed in the house of a Christian merchant, and was hospitably entertained by him. From my journal of that evening I gather the fragments of rather an interesting discussion with some of the principal Maronites on the existence of magic, and its employment on the colossal columns of Baalbec. I observe that I vindicated to the best

of my power the art of Orpheus, and Iamblichus, and Apollonius of Tyana. They, on the other hand, acknowledged the legends, which still attribute the construction of those vast blocks to the magical spell of Solomon ; but they repudiated, with some indignation, the supposition that they had fallen so far into the rear of Western civilisation as to lend belief to the idle tales of the Arab tribes. Whatever may be the secret awe which an Eastern Christian entertains for the occult arts of magic, and the dark powers of incantation, even though he cannot entirely dispossess his mind of the traditions of ages, he knows that they are in opposition to the philosophical and commercial principles which are professed by the active communities of Europe, and he shrinks from the assertion of a belief which is open to the charge of superstition.

CHAPTER II.

EBTEDDIN, THE PALACE OF THE EMIR BESCHIR.—ITS PRESENT CONDITION.—POLITICAL ASCENDANCY OF THE EMIR.—HIS CHARACTER AND FALL.

ONE of the most remarkable spots near Deir el Kammar is the Palace of Ebteddin, where the Emir Beschir, for more than twenty years the prince and suzerain of the Lebanon, held his mountain court. The palace, with its long castellated curtain, crowns the summit of a conical hill, which stands boldly out into the valley, and up which the road winds in steep and irregular ascents. Labour and expense have not been wanting, for a considerable part of the hill is of artificial construction, and the water by which the vast pile was once supplied is brought in conduits from a distance of many miles. On two sides of the "meidan," or tilt-yard, where the best cavaliers of the Lebanon played at the jereed, and often not less than a thousand horsemen mustered as the Emir's escort, the palace rises on long lines of

colonnades. Here but a few years since marble shafts shone bright, and marble pavements were wet with the spray of fountains, till successive travellers declared that there was no place in Syria to compare with the splendour and luxury of Ebteddin. On its third side the meidan terminates abruptly in a steep and almost precipitous declivity, and the eye wanders at will over a wide theatre of hill and valley, rich vegetation, and mountain peaks still grailed with the winter's snow, till it rests at length on the distant waters of the Mediterranean.

It is difficult to conceive a nobler site or a more princely monument of feudal suzerainty ; but the feelings to which the scene gives rise are melancholy. As in the Oriental fiction of Aladdin's palace, the stately creation of a single prosperous lifetime, with its evidence to the power and magnificence of a great mind, is vanishing almost as rapidly as it has arisen. One generation will perhaps witness its construction and decay, and the next will know its place no more.

Two squalid sentries by the dismantled gateway, and a couple of Turkish regiments, regular only in their dirty and unsoldierlike condition, had converted these princely halls into a ruinous barrack, and had replaced the feudal levies of the mountain chivalry, which in their irregular but picturesque array once thronged the divans of the great Emir. The genius of wanton destruction was fast seconding the ravages of wind and weather : the marble pavement, with its inlaid colours, was torn up in sport, the fountains were dry or broken, the gardens destroyed, the graceful arabesques and paintings were fast perishing, and the massive gilding of the ceilings crumbled under the influence of rain or storm as it beat down through rents in the roof, which a few hours' labour once would easily have restored, but which now by neglect were fast yawning into irreparable ruin. Eleven or twelve years had elapsed since the Emir's fall, and now the bath and a few rooms preserved for the accommodation of the officers and soldiers were alone fit for use. But as it is now, so it always has been, and it is curious, though sad, to trace

through every age of Turkish sovereignty the same unvarying characteristics. In the time when Maundrell visited Syria, the magnificent palace of the Druse Emir Fakreddin was in the same stage of decay as now is, or was in 1853, the palace of Ebteddin. "The best sight" then in that stately mansion was the orange garden, with its graceful architecture mingling with the golden fruit: but the picture was fast dissolving, and Maundrell says "the Turks have so little sense of such refined delights, that they use it now as a fold for sheep and goats."*

Over the doorway of the palace of Ebteddin, within the meidan, a rather striking inscription still records the circumstances of power and prosperity under which the magnificent pile was raised by the Emir Beschir, and, as if in anticipation of his own fate a few years afterwards, concludes with the confession, that wealth and power are of God alone, given by Him, and revocable at His pleasure.

* Harris, Coll. of Travels, II. p. 846. The Elgin Marbles tell the same story.

But in the history of this century the Emir Beschir will fill a place ; and he must always rank far above the petty chieftains who are perpetually emerging from and returning to the general level of local mediocrity. As the ally of Mehemet Ali, he played a part in the large game of European politics, and with so much address and good fortune that, just before he irretrievably compromised himself with the Porte, and was removed from the government of the Mountain, he seemed to be entering upon paths of ambition so wide and daring as hardly to be consistent with the existing relations of Syria and Constantinople. Within the Lebanon, the ruin of former rivals and the proscription of former enemies, had left him in a position of incontestable supremacy. Inflexible in punishing those who had forfeited his friendship, he was equally alive to the wisdom of forbearance, and to the expediency of making his interests rather than his passion the rule of political conduct.

How far the Christianity which he acknowledged, but which he never allowed to interfere with the course of his action, affected his relations with the

Druses, it is not easy to say ; but certainly the main opposition that he encountered came from the chiefs of that race. When he succeeded to the government of the Lebanon, the Druses, from their vigour of character, their social and religious organisation and feelings of clanship—if the word may not be improperly transferred from the Scotch to the Syrian highlands—were the ruling element in the commonwealth of mountain tribes. When he was removed in 1840, the Druse chiefs were in exile, and the power of the nation was broken ; but the weight of his hand had scarcely ceased to be felt when, within a twelvemonth, in 1841, the old feuds of Druse and Maronite were renewed ; in the following year the Druses were in open hostility to the Turkish government, and in 1845 the civil war broke out which desolated the Lebanon, but did not terminate unfavourably for the Druses, however unequally matched were the contending parties in the outset. Yet allowing full weight to the common feeling, which, the better to detract from the living, invents or exaggerates a merit in the dead, there can be little

doubt that the vigour and unity of his administration, if it failed to compose the factions and to satisfy the rivals by whom he was surrounded, gave substantial prosperity to the various races, and served the general interests of the Lebanon. When I was in Syria the traditions of his administration were still fresh, and there was left on the minds of men the remembrance of an able and politic prince.

In appearance he possessed the personal characteristics which inspire respect, or fear, or devotion, and which, if they can, under the most artificial forms of government, lend weight to the words of princes, influence to an extent that can hardly be appreciated the actions and conduct of a race as simple in their life, and as impressible in their feelings as are the mountaineers of the Lebanon. He might be seen, as Colonel Churchill well describes him, "reclining against a cushion, his temples encircled by the voluminous folds of a Cashmere shawl, thick, shaggy eyebrows, overhanging and partially concealing eyes replete with fire and vivacity; from one side of his girdle arose a

daggers' heads, covered with the choicest diamonds, glittering amidst the silvery hairs of a broad massive beard, which reached down to his waist, while thick fumes of tobacco, incessantly ascending from a bowl of extraordinary dimensions, and enveloping his whole person in a cloud, gave a mysteriousness to his presence which excited sensations of awe and terror. The tone of his voice was deep, hollow and sonorous. When angry, the hairs of his beard stood on end, like a lion's mane." *

It is said, as if in confirmation of this account, that when the fatal order summoned him before the Imperial tribunal in Constantinople, the commanding influence of his presence was such, that even the members of a Turkish council, assembled to adjudicate on a predetermined cause, rose from their seats in irresistible homage to the great man who was led before them.

* Col. Churchill, I. 199—200.

CHAPTER III.

FAMILY OF THE JUMBLATTS AND CASTLE OF MÔKTARA.—SAID BEY.
—CHIVALROUS CHARACTER OF DRUSE CHIEFS AND THEIR RELATIONSHIP TO THE PEOPLE.—THE MEIDAN.—THE BANQUET.

FOR many years the supremacy of the Emir Beschir was divided and balanced by the power which was wielded by the chief of the great Druse family of Jumblatt from his rival castle of Môktara. Of Koordish lineage, the Jumblatts migrated from the plains of Aleppo into the Lebanon, where, step by step they improved each advantage, and steadily built up an influence that was ultimately converted by the late Sheik into an authority which emulated and imperilled the ascendancy of the Emir. Friends and allies in early life, they became under the influence of ambition and political rivalry estranged from their former intimacy, till opposing interests grew into direct antagonism and it became evident that the security of the one demanded the sacrifice of the other. The contest, though chequered, was not of long duration:

the Emir Beschir triumphed, and his rival was overthrown, betrayed and strangled in the dungeons of Acre, whilst his castle at Môktara was plundered and burned to the ground. But with the next revolution of the wheel of Fortune, which had degraded and removed the Emir Beschir, Said Bey, the son of the late chief—with whose name recent events have made us familiar—succeeded to the wasted patrimony and the ruined halls of his family. Inferior in size and magnificence to the former building, the new castle, when I saw it, had already assumed proportions which were not unworthy of its previous history. Overhung and encircled by a background of hills, it covers the high ground on which it stands, and, rising in massive terraces of wall and tower, it crowns the whole picture with an imposing pile.

The approach to Môktara is through the same wild and picturesque country as that which I have described. At intervals, mountain torrents crossed the road, and swept their tributary streams into the cold clear waters of the Barook, which chafes over the rocks and pebbles in the valley below the

Castle between banks clothed with long rows of olive trees, whose knotted stems and gray glaucous leaves, appealing to classical association, and suggestive of the warmth and sunshine of a genial climate, are objects of which in the East the eye never grows weary. Accidental circumstances in this case gave additional colour to the scene. A marriage in one of the neighbouring villages was being solemnised, and horsemen in their gayest colours and richest arms continually galloped past us. During the preceding evening, whilst I sat on the terrace of my merchant host, at Deir el Kammar, volleys of musketry from the opposite hill had disturbed the quiet of the hour and place, and as we rode on the following day to Môktara, the dropping fire announced that the wedding ceremony was still in progress. At a little stone bridge which crosses the Barook, I had my first sight of Druse ladies. They stood in the path as we went down to the river's edge, closely wrapped indeed in the long white veil which is drawn high over their heads on a light framework into the singular, but not unpicturesque, shape of a horn, though

content to allow the bright colours of the Damascene loom to be seen on the lower dress. A few minutes more, and we passed through some scattered houses and outworks, which cluster round the castle in feudal dependence, and rode into the meidan, where a crowd of servants and retainers were waiting the arrival of their master.

His return that evening was a scene very characteristic of the people and the mingled life of feudal and patriarchal habits which is still to be found in the Druse mountains. Wearied with the incessant discharge of musketry, I had wandered out, as the evening closed, to some little distance from the Castle, when the rapid beat of horses' feet over the rocky roads made me look round. In another moment two horsemen dashed at full speed into the meidan, followed by Said Bey, to whom we had forwarded a large packet of introductory letters, and who now threw himself from his saddle to give me a very hearty welcome, in which Oriental hospitality was not ungracefully mingled with the greater frankness of European manners.

There was nothing indeed which surprised me

more than the self-possession, the delicate appreciation of wishes and feelings, the social ease, and to a great extent, the refinement, which distinguished the conversation and manners of those amongst the Druse chiefs whom I then met, and on which no drawing-room of London or Paris could have conferred an additional polish. Both then and subsequently I have seen many Orientals, but in none have I ever recognised the same remarkable combination of social qualities. The Maronites, as far as I know, have no title to them ; the Ansayrii and other mountain tribes must rest their claim to respect on entirely different grounds, and the Turk will bear no comparison with the Druse. In the Turk, indeed, of the older school, there was a grave and courteous demeanour which veiled and even dignified his faults : but the race has almost passed away, and the few who yet survive the revolutions to which Turkey has during the last half century been subject, linger on with impoverished fortunes in the decaying cities of the distant provinces. But it is not so with the Turk of the modern school. Hybrid in

race, and brought up, as is frequently the case, in the atmosphere of an European capital, in the hope that a foreign education will supply the failing vigour of his nation ; in politics familiarised only with the intrigues and the petty side of modern diplomacy ; in religion a sceptic and a materialist, to whom the precepts of the Koran are as lifeless a tradition as the Seven Towers or the Sultan's Standard, or the stuffed figures of the Janissaries, or any other archæological shadow of the past reality of Ottoman power, he has neither the faith nor the self-respect which are necessary to an elevation of character. Intelligence, indeed, and the gloss which is given by contact with society, the Turk may acquire, but, unlike the Druse, he possesses none of the attributes which Nature stamps upon those of her children whom she delights to ennoble, and which—subject doubtless to many qualifications—satisfy the conditions that in various ages have been thought necessary to the idea of a gentleman.

It may at first sight, perhaps, seem hard to

reconcile such a view of Druse character with the part which they have borne in the horrible massacres of the Christian population in June last. The shield however may bear a double colour, and the contradiction is apparent rather than real. The contrast which was sometimes presented in the knightly character of the Middle Ages by the union of delicate feeling and punctilious honour, with a complete indifference to human life, was a not less remarkable one ; and the Greek Achilles,* the Arabian Antar, the Teutonic Richard, with his Koordish rival Saladin, and the Black Prince—as merciless at the sack of Limoges as he was chivalrous on the field of Poitiers—equally reflect in every age and race the same combination of apparent inconsistencies. Nor do the Druses, guilty as they unquestionably are, appear to have played the most criminal part in the transaction. They broke the peace with the Maronites, but it will be ever a question who was responsible for the first blood shed in a country where immemorial usage

* Milm. Christianity, III. 256.

has prescribed the compensation of life for life, and where the chance reprisals of border feuds are systematically regulated by the calculations of a bloody equality ; they attacked the Christians, but none can doubt that it was with the connivance, if not at the instigation, of the Turkish authorities ; they massacred their enemies without measure,—but by their own admission they did not rival the Moslems in the work of destruction ; and without pity—but they were guilty only of bloodshed, and not of brutality.* In recent times a parallel is perhaps suggested in the high-caste Hindoo. In both there is the same natural ease and dignity of manner, the same pride of descent, the same religious exclusiveness, the same unsparing use of the sword, coupled however with no wanton love of cruelty for its own sake and unpolluted by the brutalities which attended the massacres of the Christians, whether in Syria or in India. It was reserved for the Mahommedans and the low fanatical mobs alike of Damascus and Delhi to outrage women, and to do violence to

* See Mr. Cyril Graham's Desp. to Lord Dufferin, 18th July, 1860.

humanity by acts of gratuitous and abominable cruelty.

On that evening, as I walked back into the Castle with Said Bey, the scene was striking and picturesque. He had been absent for several days, and a crowd of dependents and retainers was gathered on the terrace to greet him on his return home. Silently the assemblage opened as we passed across the court, the shouts and laughter were hushed into the most respectful silence, every eye was fixed upon him, and if no voice was raised it was only that they knew that such an evidence of feeling would be displeasing. As far as deep respect and personal devotion can be gathered from the outward indication of look and gesture, I never saw them more eloquently expressed in any country or under any circumstances. I have since wondered why it was that the undoubted ascendancy which Said Bey then possessed has been powerless to restrain an outbreak which, on grounds of policy, his judgment must have condemned, which has not even the miserable sanction in national traditions to which the Turk

might appeal, and which, from the noble protection that his sister gave to four hundred Christian women and children, it may be hoped that he himself disapproved.

That there may have been in the intercourse of Said Bey and his people a less pleasing reverse of the medal is quite possible: but in that case it was either so exceptional or so carefully guarded from the eyes of a stranger, that during my stay in the Lebanon I never observed the faintest evidence of it. Personal attachment, and the deference which flows from feeling, and is marked by acts of respect and consideration, too minute and continual to be taken into account, cannot easily be counterfeited, and certainly cannot be confounded with the hollow submission and the venal dispositions which may be seen at the divan of every Pacha. The relationship in this case of chief and people was perfect. On the side of the chief, the courtesy and apparent thoughtfulness for others never failed; on the part of the people, not only did their devotion to the chief seem equally unvarying, but the outward respect

never degenerated into servility ; on both sides there was confidence, and a conviction of the identity of their interests. There was the mutual reliance, the ready access, the simple jurisdiction of patriarchal life : there were also the imposing forms that illustrate a feudalism in which a spirit of Oriental magnificence, tempered in part by western habits and influences, might almost seem, however faintly, to reproduce somewhat of the characteristics of the Morisco chivalry of Spain.

If loyalty to their country, constant exposure to the varied circumstances of border warfare, a proud consciousness of the national independence which their courage has preserved, and attachment to their hereditary rulers, joined to the conviction that they are the depositaries of a secret, if not a very well-defined, faith, give to the Druse peasant a haughty bearing, and nurse the love of war which Turkish oppression taught them in the early days of their national existence, these feelings also contribute to strengthen the rude but generous virtues which so often are found in mountain races.

The divan at Môktara, crowded by the heads of the Druse Houses, men of repute and distinction in the Lebanon, interchanging the civilities of eastern life over the pipes and coffee which are there as elsewhere the invariable accompaniments of each act of social intercourse, is a scene in which the national qualities of reserve and tact, and personal courtesy, may well be studied. But in the "meidan" another lesson is to be learnt. Filled with "glittering squadrons" wheeling their flying steeds and hurling the unexpected dart into the ranks of their adversaries, it often presents a spectacle as brilliant as Castilian ladies once smiled on and Froissart chronicled. The shows and pageants of modern Europe are tame by the side of such an exhibition of courage, horsemanship, and address. In the meidan, at a level considerably below the terrace, some eight or ten cavaliers, on their small Arab horses, would range themselves in a single line at each extremity of the allotted space. Cautiously one of them would ride out, quickening his pace as he approached his opponents, and, singling out an antagonist, would hurl his jereed, wheel his

horse and regain at full gallop the shelter of his party. But, as he retreated, an opponent was already pursuing, darting, wheeling, and in turn retreating from some foe who again provoked the attack, or fled from the charge of a fresh enemy. The original challenger was soon lost in the enemies who attacked, and the friends who supported him ; and amid the clatter of horses, the encounter of the riders, and the rattle of the falling spears, the affray became general. When indeed the skirmish for a moment flagged, Said Bey on a handsome gray horse rode into the tilt-yard and reanimated the *mêlée*. Though perhaps etiquette turned off from him some of the blows which were freely dealt out on all sides, he not unfairly vindicated his chieftainship by the impetuosity of his onset and the accuracy of his aim. Whenever he gained a marked advantage over any opponent, the surrounding walls, which were crowded with white-turbaned spectators, rang with shouts of applause, and, as if in answer, the over-hanging towers returned the shrill cry of the women, whose veiled forms could be seen leaning over the battlements.

On such an occasion when the Lebanon witnesses the rehearsal of the same scenes and gives back an echo of the same sounds as those which stirred the warlike enthusiasm of six hundred years since, a lover of the old writers who have delighted to chronicle the institutions of chivalry, might almost fancy that time itself had been rolled back, and that the present was reclothing itself in the warlike spirit and the picturesque imagery of an earlier society. Nor would it be altogether a gratuitous and baseless fancy. Amongst the many theories which have defined or perplexed the Druse History, some writers have claimed for them a Christian and Frankish origin. Sandys, the writer, poet, voyager, whose *Travels in Syria* in the seventeenth century, after passing through many editions, have not declined in value, described them as the remainder of the Frenchmen "brought into those parts by Godfrey de Bullein, who, driven into the mountains above, could never be utterly destroyed by the Saracens."* Bishop

* Sandys' *Travels*, 3rd Ed. p. 210. His epitaph, "*poetarum Anglorum sui sæculi facile princeps*," is justified by the praise of Pope and Dryden.

Pococke * says, that “if any account can be given of the Druses, it is that they are the remains of the Christian armies in the Holy War; and they themselves now say that they are descended from the English.” Burckhardt, though assigning another cause for the belief, says that the Druses of the Haouran and Kesrouan “think that there are a number of Druses in England:” † and Mosheim has not overlooked these and similar traditions, when he says that “they represent themselves—how justly is uncertain—to be descended from those Franks who waged war in the eleventh century with the Mahommedans.” ‡

In the course of years that ill-fated kingdom, the Jerusalem of Godfrey de Bouillon, and the Crusading colonies which were planted throughout Syria, till the Christian realm extended from the

* Descrip. of East, Vol. II. Part I. p. 94.

Bp. Pococke's mother was a daughter of the excellent Isaac Milles (Life, Ed. 1721, p. 147), who was rector of Highclere, where some of the cedars which were brought by Bishop Pococke from the Lebanon still exist. The seeds were sown in 1739, and the trees transplanted to their present sites in 1767. I endeavoured in vain to recruit the race of these “giants of the field;” but the cones, which I collected at the cost of a long march knee-deep through the snow, came to nought.

† Burckhardt's Syria, p. 88.

‡ Mosheim, Eccles. Hist. Ed. 1845, Vol. III. p. 303.

borders of Egypt beyond Aleppo and the Euphrates,* had engrafted on the East many of the institutions and habits of Western Europe. The towns of the sea-coast, from Antioch to Jaffa, belonged to the Christian pilgrims ; and if the great orders of the Temple and the Hospital encountered a more successful resistance in the defiles of the Lebanon than on the plains which lie to the east or west, the influence of example and custom could hardly fail to communicate itself to a population peculiarly alive to the dazzle and fascination of war, with whom they were brought into the often chivalrous relationship of personal conflict. Probably, however, there was an interchange of customs ; and the Assize of Jerusalem † with its judicial combats, its feudal courts and institutions, was at least an equivalent for the Oriental practices, perhaps the Oriental superstitions, which the Crusades had imported into some of the preceptories of Europe.‡ And so the cavaliers of the meidan in their gay colours, the “ varlets ”

* Gibbon, Decl. and Fall of R. Emp. chap. 58. Aleppo itself was held by the Moslems.

† Gibbon, ditto, chap. 58.

‡ See Milm. Christianity, V. 357.

standing by the horses and handing fresh spears to the riders, the shouts of approval which hailed each fortunate stroke, the ladies on the battlements, whose presence—veiled though they were—expressed a Christian rather than a Mahomedan sentiment,* the armed and haughty crowd thronging every available access, the square towers rising from the long sweep of wall on every side, completed a picture which cloudless sunshine, rich valleys, and snow-capped mountains had already made sufficiently beautiful; and without any great appeal to the imagination might well recall the union of Christian and Saracenic chivalry which, perhaps, is most familiar to us in the descriptions of Sir W. Scott, and which even if somewhat idealised, is yet no very large departure from history.

When, after the morning's tilt, the chief, in full divan, passed in measured and courteous language his eulogy on each distinguished rider, and each

* The part which the Druse ladies bear in the religious and political economy of the nation far exceeds the limit which Oriental rule or prejudice has prescribed, but it is not unwarranted by mental cultivation. On this see Col. Churchill, II. 296, &c.

cavalier in turn received the compliment with a modest and self-denying pride, the ancient and noble precept of chivalry almost suggested itself—

Un chevalier, n'en doutez pas,
Doit ferir hault et parler bas.*

Nor indeed was the banquet which, according to all knightly usage, succeeded the feast, wanting here to crown the labours of the meidan. I saw one morning between 400 and 500 Druses—men good in war and council—share the hospitality of Said Bey ; and I was informed that, on one day of the week previous to my arrival, not less than 2000 guests had been feasted under the open colonnade of the castle. Space indeed there was not for the whole number to dine together, though an Eastern dinner, which dispenses with the artificial accompaniment of a table, greatly economises the available room ; but as each man was satisfied,—“*cedit uti conviva satur,*”—he rose and surrendered his place to a friend. Meanwhile,

* See S. Palaye, *Mem. de la Chevalerie*, Vol. I. p. 106, where the flowers of chivalrous law and maxim are twined by a friendly and a graceful hand.

till the last guest had risen, the chief sat at the head of the banquet in the flowing dress of his nation and country, far more graceful than the close-fitting and unsightly uniform, for which, in servile imitation of European fashions, the Porte has exchanged the varied and picturesque garb *

* To the parallel, which has been more than once drawn between the last struggles of the Christian and the present decline of the Ottoman empires of Constantinople, might perhaps be added the ill-omened change in the national dress ; and the words of Gibbon, when, in reference to the elder Andronicus, he says that “the neglect of forms and the confusion of the national dresses were deplored by the Greeks as the fatal symptoms of the decay of the empire,” might without injustice be applied to the failing power of the Turkish Sultans. History almost seems to lend herself to the idea, though undoubtedly the influence of national dress gains in proportion to the rude condition of society. Cræsus counselled wisely when he recommended Cyrus to enforce on his Lydian subjects a less manly dress—*κίθωνάς τε ὑποδύνειν τοῖσι ἔιμασι καὶ κοθόρνους ὑποδέεσθαι* (Herod. I. 155). Cyrus, on the other hand, advised equally well when he enjoined on his own people the flowing Median robe and the high-heeled buskin “that they might excel those under their dominion, not only in virtue, but also in appearance.” (Cyrop. viii.) Again, Xerxes, the would-be Persian conqueror of Greece, applied the same principle to his rebellious subjects at Babylon ; and Alexander, the real Greek conqueror of Persia, by an idle imitation of the Oriental garb, weakened his influence, if he did not create discontent, amongst his Macedonian troops. So, when Jerusalem fell before the victorious Arabs, Omar, the stern champion of Islamism, to whom, as Von Hammer observes, the intolerance of Mahomedanism owes its existence as an integral part of the system, imposed on every Christian a garb of national humiliation and servitude ; and when Moorish independence had perished in Spain, Philip II. enforced on the Moriscos a degrading renunciation of their national dress, which his milder predecessor had only threatened.

Were it indeed desirable to follow this view, it might be curious to trace the same feeling in active operation in the mind of all con-

once to be seen in her armies, and which she now imposes on all who hold office under her government.

querors, from the edict of the first William, commanding the Saxon population of England, to assume the Norman dress and weapons, and to cut their beards in Norman fashion (Thierry, I. B. VI.), to the proclamation of William of Orange, which forbade to the Highlanders the use of their favourite tartans.

Many years since, I can remember the gorgeous and barbaric costumes which for the last time did honour to the present Sultan on his coronation. But the scene will probably never again be witnessed, and in the lay-figures of the once formidable Corps of Janissaries, preserved within a museum of the Seraglio at Constantinople, exists now the only monument of the ancient and picturesque diversity of the national dress.

CHAPTER IV.

COMPOSITION OF DRUSE PEOPLE.—SUCCESSIVE IMMIGRATIONS OF
OTHER RACES.—QUESTION AS TO A CHRISTIAN DERIVATION.

THE geography of the Lebanon, constituting as it does the connecting link between the Taurus range on the north and the Sinaitic hills on the south, and forming the backbone of that marvellous land which has given letters and religion to at least three great continents, has been so particularly and so often dwelt upon by travellers and historians, that all praise is exhausted, and a further description would be worse than superfluous. But of the populations which inhabit the Lebanon, little comparatively has been written, less read, and still less understood. Even Gibbon,* whose extraordinary learning was only equalled by the delight which he experienced in recondite and

* Decl. and Fall of R. Emp. ch. 57. Dean Milman, in commenting on these words, appears to me to have formed a fairer opinion when he speaks of the Druse creed as “one of the most extraordinary religious aberrations which ever extensively affected the mind of man.”

intricate research, speaks contemptuously of "the little that is, or that deserves to be known," of the Druses ; and in the preface to his remarkable history of Druse theology, M. de Sacy confesses that after more than forty years' study of the subject, and a scrutiny which appears to have spared no pains, there is still much that requires comment and explanation. It would, therefore, be presumptuous to pretend to more than some fragmentary observations such as an extremely modest acquaintance with the subject can suggest.

The first great feature which must impress itself on the mind of the most careless observer in approaching the subject, and which, perhaps, contributes towards an explanation of some of the religious, not less than the historical, difficulties, is the remarkable amalgamation of races in the Lebanon. Unlike Egypt,* Syria has never been

* Jealousy of strangers, which from the days of Joseph runs through the course of Egyptian history is not an uncommon feeling with those, of whatever race, who lay claim to the title of *αὐτόχθονες*. The Egyptians, as we know, *ἐνόμιζον ἑαυτοὺς πρῶτους γένεσθαι πάντων ἀνθρώπων*. Herod. II. 2. The Ionian and Carian mercenaries of Psammetichus were, according to Herodotus, the first strangers who were settled in Egypt. II. 154.

averse to the adoption of strangers,* and the various and mystical religions which had their birth under the warmer sun of a more distant East, have naturalised themselves on the slopes and within the valleys of the Lebanon, with as little difficulty as did the nations by whom they were either professed or concealed.

Nor does this hold good in merely recent or comparatively recent times. The fact breaks on us in the dawn of Syrian history. After the second captivity of Israel, Esarhaddon re-peopled the wasted strongholds of Samaria with the tribes whose names are given with so much particularity in Scripture,† races of fierce habit and degraded faith, whose heathen practices, engrafted on the corrupt Judaism which lingered amongst the earlier Samaritans, brought down on the new colonies the especial Nemesis of God.‡ Of these fierce tribes there were some, who, Cuthites in name, § were of the family of the Royal Scythians,

* Volney, I. p. 329.

† II. Kings, xvii. 24, and Ezra, iv. 9.

‡ II. Kings, xvii. 25—31.

§ Nimrod—a Discourse on certain Passages of History and Fable, III. p. 379—380.

or Gordyans, from the Gordiæan mountains, whom in subsequent times the Greeks knew by the name of Carduchi,* and with whom we are familiar as Koords.† Some of these were settled in the Lebanon, and from them it has been said that the Druses spring, and draw the tenets of an ancient but unholy worship.

Subsequent, however, to this early migration, a fresh colonisation of the Lebanon from the eastward took place. The Mardi, or Mardaïtes,‡ a warlike and mountain tribe who dwelt to the north of the Caspian, originally of Persian extraction, and subsequently representing themselves as Arab Christians, claim to have mingled their blood with that of the rising nation. Some came to the Lebanon in 677 A.D. : others, to the number of 12,000, were transplanted by Constantine IV. in 686 A.D., probably from a recollection of the good service done by the mountaineers of the Lebanon a few years previously against Moawyah, the first

* Xenoph. Anabas.

† Volney, I. p. 341.

‡ Von Hammer, Hist. de l'Emp. Ottom. VII. p. 166. p. 406. There was, however, more than one mountain tribe of this name. See Rennell's Geog. of Herod. p. 283—287, and Baëhr's note on Herod. III. c. 94.

of the Ommyad Caliphs of Damascus, and in hopes of building up near the keys of the Empire a fresh bulwark against Moslem aggression. To this day the city of Mardin, in Mesopotamia, bears testimony to the place of their earliest seat ; and the name of Mardaite—whether it be in the language of Gibbon, “ the glorious title of rebel,”* or whether it is but synonymous with the term Maronite †—is identified with the Monothelite controversies of the century and the Sixth Council of Constantinople.

But a century and a half had scarcely elapsed when the great family of the Beni Hammiar, from the plains of Aleppo, harassed by the oppression of their government, and goaded into open defiance by an indignity offered to a daughter of the tribe, ‡ sought for a refuge in the rugged fastnesses of the Lebanon. From that period to the time of the Crusades the Mountain enjoyed a season of comparative peace, and its population was gradually recruited and multiplied

* Gibbon, chap. 47, and Volney, II. p. 11.

† Mosheim, II. p. 103. Robertson, Hist. of Ch. II. 54.

‡ Col. Churchill, I. p. 223.

by successive colonies, whose various elements represent alike the descendants of the original Arab conquerors, the Koords, the Metualis, and the Bedouin Arabs of the desert. All these, and perhaps others of the races, which have been sometimes classed as "nomad,"* have combined to form the Druse nationality ; but whether the blood of the Crusaders flows in the veins of these mountaineers, and tempers their character in any appreciable degree, is a question which is not likely to be solved, and for the solution of which perhaps the materials do not exist. Sandys, whom I have already quoted, states the tradition of their Crusading origin, and adds, that peace was granted to them by their Mahomedan enemies, on condition that they paid certain duties, and henceforth wore the white turban. Throughout the Druse country that white turban may now be seen, though its use is explained by them to be symbolical of the purity of their faith and intentions. Sandys proceeds to say that, "in tract of time they fell from the knowledge of Christ, and not thoroughly

* Volney, I. p. 328.

embracing the other (the Mahommedan faith), are indeed of either :”* and to this day the Mahommedan feast of the Ramazan receives equal honour with the Christian Easter.

Whatever may be the value of these indications, and to whatever conclusion they point, the fact of an unusual mixture of races in the constitution of the Druse nationality may, I think, be reasonably presumed. How far their history and fortunes, their character and their doctrines, can be deduced from that fact is a different question. It must always be doubtful in the physiology of nations, at what precise point in their formation the mixture of race becomes advantageous or prejudicial ; ceases to invigorate, or tends to disintegrate the compactness and unity of a people. We justly value the variety of elements which—like the confluence of choice metals that was once said to create the Corinthian brass—has enriched and strengthened the English race, whilst we as justly despise a Fanariote population, who seem to have inherited little besides

* Sandys’ Travels, p. 210.

the vices of the parent stocks. But diversity of origin has neither checked the spirit nor the physical vigour of the Druse nation. In face and figure the Druse ladies* have no reason to accuse the dispensation of Nature; in the qualities of manly strength and activity, and in the haughty bearing of a martial independence, there are none among the subjects of the Porte who could take from the Druse warriors the palm. The rude but generous virtues of hospitality are heightened by the self-control, the political wisdom, and the caution which mark the entire course of their history; whilst the subtlety of their theology both justifies the prudence which has counselled an esoteric reserve, and—however alien to many principles, ethical or religious, which Christianity acknowledges—at least bears witness to the intellectual ingenuity which has given to it substance and fashion.

However manifold, therefore, may be the origin

* On so delicate a subject as a description of Oriental ladies, where latticed windows and envious veils still conceal, if they do not exaggerate, the charms of their fair owners, it is safer to quote the experience of others than to assert an opinion of one's own. See, therefore, Volney, I. 330, and Churchill, II. p. 296.

of the Druse people, it has apparently been a source of strength rather than of weakness ; and we might almost say of the shelter, which was afforded by the rugged stronghold of the Lebanon, what was once written of a more famous asylum, “Eo ex finitimis populis turba omnis sine discrimine perfugit, idque primum ad cœptam magnitudinem roboris fuit.”*

* Liv. I. c. 8.

CHAPTER V.

HAKEM BEMRILLAH, THE FOUNDER OF THE DRUSE FAITH.—HIS CHARACTER.—DARAZI, FIRST A FOLLOWER, THEN A REBEL.—HAMZÉ THE REAL AUTHOR OF THE SYSTEM.—ELEMENTS OF STRENGTH IN THE DRUSE RELIGION.—ITS EXOTERIC PRINCIPLES.—ITS ESOTERIC PRINCIPLES AND THEIR RESULT.

THE diversity of origin, which has probably so much affected the strength of the Druse character, has, I think, exerted a not less powerful influence on their religious system: but whilst the infusion of fresh blood often gives force to the body politic, it has also been observed that purity and singleness of race tend to preserve the religion of a people one and unadulterated. In the Druse history there would appear to be two periods—one during which the waves of colonisation succeeded each other until the nation was substantially consolidated; and another when, the several parts being gathered together, the whole silently grew and gained consistency without the accession of further foreign strength. It was at

the commencement of this second stage that the Druse doctrines were called into being and rapidly formulated into a system that appealed to the spirit of nationality as much as of religion ; but it would be hardly reasonable to suppose that the traditions which had been imported with each successive migration into the first period of their history should be completely effaced by the new creed of the second, absorbing as it might be. I can easily believe that the peculiarities and seeming inconsistencies now distinguishable in the body of their doctrines and practice, are the fragments of the individual belief which each colony drew with it from its native seat. To the period of change belong the threads of varied hue, which are interwoven with the web of Druse theology ; to the uninterrupted nationality* which succeeded to the Crusades, belongs the complicated system of their established religion, together with the jealous

* There were indeed other occasions, such as the inroad into the Lebanon of the Tartar troops of Hulaku, the grandson of Ghengis Khan and the brother of Mangu Khan, or the invasion of Bondocdar, the Mameluke ruler of Egypt, which may perhaps have added some slight contributions to Druse nationality, but probably the amount in each case was very inconsiderable.

purity in which from that time it has been maintained.

Hakem Biamr Allah, or Bemrillah, as he is more usually called, the sixth Fatimite Caliph and the third of that Dynasty who ruled in Egypt, was the author of this system. In the majority of those who have founded or directed the various religions of the world, malignity of character hardly appears to be very common. It is perhaps the tribute which, unconsciously but irresistibly, human nature pays to the principle of religion, in whatever shape it may present itself, that he who assumes to represent God, must substantiate his pretensions by mildness, benevolence, and tenderness of character—attributes which more or less belong to the conception of God, and are recognised by the moral sense of most nations. Even the crimes which by hypocrisy or fanaticism have been elevated into religious virtues, have been generally not so much sanctioned by the founder of the system as they have been gradually developed by the vices and selfishness of a long train of

successors. The mild genius and benevolence of Confucius, the comparatively bloodless policy of Mahomet, are distantly and indirectly the parents of the cruelty and intolerance which have pleaded the sanction of their names, and which are now by the rude, but not altogether inequitable, verdict of mankind placed to their account. Perhaps even the historical character of S. Dominic owes as much of its unrelenting severity to the age which succeeded him, as it does to any acts of his own.* But the founder of the Druse religion has acquired a preeminence of guilt amongst some of the most cruel rulers of the East. He inaugurated his boyhood by the assassination of his teacher,† the commencement of his reign by the murder of his best public servants, the middle of his career by the death and proscription of his subjects, and blackened the whole of his life by ruthless acts and insane edicts. He struck off the hand of one

* Miln. Lat. Christian. iv. p. 253.

† M. de Sacy (Rel. d. Dr., I. ccxciii—iv.) gives the double version of the execution or the murder of Bardjewan, the tutor of Hakem. He had imprudently given the young Caliph the slighting designation of the lizard, and in the ominous words, “the little lizard has grown into a great dragon, and he now requires thee,” Bardjewan received the intimation of his approaching doom.

man, then heaped money and honours upon him, and finally cut out his tongue :* at one time he would break the wine jars, at another he would destroy the dogs in Cairo : he alternately banished and recalled the musicians and astrologers :* he would one day starve the women of Cairo in the baths or in their homes, and the next day he invited them on false pretences to his palace, where he threw them into the Nile. Like Caligula, he delighted to wander restlessly about the streets at night : like Nero, he kindled the fires and exulted in the conflagration of his capital. He lived a madman, he ruled a tyrant, and he died an impostor.

Such was the man in whom the Druses have now for eight hundred years believed, not only as the founder, but as the fountain and head of their religion.

It was twenty-one years after his proclamation as Caliph in the 407th year of the Hegira, that the divinity of Hakem, or rather the incarnation in him of the Spirit of God for the tenth and last

* De Sacy. *Rel. des Druzes*, I. ccclxix—xx.

time upon earth, was first announced to the people of Cairo. Hakem, indeed, though he boasted of holding intercourse with the Almighty, in imitation of Moses on the Mountain of Sinai, did not uniformly claim that identity with the Supreme Intelligence for which his followers afterwards contended : but that he acquiesced in the opinion when asserted by others, and that he pushed it as far as the circumstances of the time allowed, no one can reasonably doubt. The first revelation, however, of the new faith, though made in the mosque at Cairo and supported by the whole strength, public and secret, of the Caliph, who was to be the object of adoration, was unfavourably received by the turbulent and fanatical mob : the confessor nearly became a martyr,* and Hakem was obliged to send him away by stealth to preach elsewhere the doctrines for which Egypt was not yet ripe. That confessor was the celebrated Darazi, who

* D'Herbelot says that Darazi was killed by the mob, and Elmacin, on whose authority the statement is probably founded, asserts the same. But this is in all probability a mistake, and M. de Sacy disposes of the view, I. ccclxxxv.

retired to the Lebanon, laid the first foundations of the new faith in those mountains, and ultimately gave his name to the Druse nation. Yet Darazi is no object of reverence to the Druse doctors. It is true that the first announcement of Hakem's divinity came to them through him : but the power of his position soon awakened his ambition ; temporal designs mingled with spiritual duty ; he began to coin money, and, by introducing heretical innovations into the doctrines which he had been sent to inculcate, he prepared, whilst nominally paying allegiance to Hakem, to raise the standard of Darazi,* and to convert the influence of a missionary into the independence of a rival prophet.

But the schemes of the innovator came to an untimely end, and he lost his life in an obscure affray with the Turks, detested by the people whom he had sought to convert. Travellers in the Lebanon have said, and it was long believed, that in the secret conclaves of the Druse

* Hamzé says of him, "he acted for another object than for our Lord—viz. Hakem." Churchill, II. 108.

worshippers, the image of a golden calf* was produced either as the visible emblem under which the divinity of Hakem was adored, or as a relic of the old Egyptian superstition which had honoured the bull Apis. But modern research has set many of these fancies at rest. The fact of the production of the image was and is probably true, but the inferences drawn from it are incorrect. That figure represents neither Hakem nor Apis: it is rather the monument of detestation and contempt in which the memory of the innovator Darazi is held. He was called in the Druse writings of his enemies† the “calf;” and as Hakem on one occasion, to mark his contempt of the Jews in Cairo, compelled them to wear the image of a calf‡ on their necks, so the title was not an unfit one to express the extremity of hatred and ridicule with which the impostor was regarded. Yet, by a freakish contradiction of fortune, Darazi, though he failed to impress his doctrines, has bequeathed

* See for such speculations, *Correspondance d'Orient*. IX. p. 44—45; *Voyages du Duc de Raguse*, II. p. 275; Higgins' *Anacalypsis*, I. 699, &c.; and for the real explanation, De Sacy, I. p. 231.

† Churchill, II. 113.

‡ *Rel. d. Druz.*, I. cccix.

his name to the Druse people ; and the acts by which they intended to commemorate their perpetual abhorrence, have been construed into the practice and record of a most degrading worship. But history presents more than one parallel to such inconsistencies ; nor would it be difficult to trace an analogy in the zeal which persuaded the Crusader that the Mahommedan was a worshipper of false gods, and which made the Mahommedan believe that the Magian's fire was fed by human sacrifices, or that the imageless shrines of Zoroaster, were the seats of an idolatrous polytheism.

I have said that Darazi bequeathed his name to the Druse nation, but other derivations of the word have been sought and given. Colonel Churchill says that some of the Druse ockals, or priests, refer it to the Arabic word "Durs," which signifies clever or industrious ; whilst others deduce it from "Turs," or shield, because in the days of Nouradeen and Saladin, they were selected to watch and defend the Syrian coast from Beyrout to Sidon.* Hyde,

* Churchill, II. p. 115.

Niebuhr, Volney, Picart, and many subsequent writers mention an attempt often made to trace the name, as well as the origin of the people, to the Christian Count de Dreux, who led one of the crusading colonies to Syria ; though the fact that Benjamin of Tudela, the Jewish traveller, alludes to the existence of the Druses previous to the time of the Crusades sufficiently disposes of this hypothesis. If indeed we ascend higher up the stream of history, we are startled to find the *Δηρουσιαίοι* among the agricultural races (*ἀρότῆρες*) which were summoned by Cyrus to the overthrow of the Median monarchy. But are there reasonable grounds for concluding the identity of the *Δηρουσιαίοι* with the Druses? They are placed by Herodotus (i. 25) next in order to the *Γερμανίοι* ; but whether these represent the inhabitants of Carmania or Kerman, as argued by Major Rennell (*Geog. of Herod.*, p. 190), or are the forefathers of the great German family, which once had its seat in the mountain regions of Upper Asia, has been too learnedly disputed to allow me to express an opinion. Hyde (*Rel. Vet. Pers.* 516) says that

the Druses are the same as the *Δηρουσιαίοι*, from whom he says the Persian princes were wont to recruit their armies ; as in our times it has often been the object of the Turkish Government to enforce the conscription : but Rennell denies that any vestiges of the ancient race exist (p. 288) ; and Baëhr, whose careful annotations on Herodotus are a most valuable summary of modern criticism, agrees “ *nihil memoriæ proditum esse.*” On the whole it would appear that Darazi’s name affords the most satisfactory explanation of the word.

Meanwhile, the new faith grew in Cairo. Sixteen thousand converts subscribed to a belief in the godhead of Hakem ; and when his divine mission failed to convince, the sword was unhesitatingly invoked. But had the Druse faith depended solely on Hakem, it could not have survived eight hundred years of trial and danger, hated both by Christian and Mahomedan, assailed both on political and doctrinal grounds, seeking no converts,* yet

* The Druse faith is the rare, if not the single instance in which proselytism is discouraged. Niebuhr observed the peculiarity, and says, “ *les Druses n’acceptent jamais des proselytes.*” (Fr. trans., p. 353) ; and “ *ils ne reçoivent absolument pas de proselytes,*” p. 356.

admitting no equality, and at the close of that long period, show itself an object of firm belief, and a bond of union. Hakem brought, indeed, to his undertaking the absolute power of the Caliphat ; but, for the principles which gave consistency, symmetry and strength to the new religion,—for the zeal which gained converts, and the skill which kept and multiplied them until the fold was full and proselytism ceased, —he was indebted to Hamzé, a Persian mystic, who became successively his follower, his vizier, the director * of the sect, and an object of veneration almost as great as Hakem himself. It has been truly said,† that the name of Hamzeite ought to supersede that of Druse.

Into that system Hamzé introduced every element of strength or attraction. The Mahomedan was reconciled by the profession of Unitarianism ; the Shiites, or followers of Ali, were already enlisted by sympathy for a Fatimite Caliph ; the Sufeistic or mystical sects, which then, as ever, had their seat in Persia, and the far

* Hamzé had the technical title of El Mehdi or “ Director.”

† Churchill, II. 115.

East, were allured by the esoteric doctrines and allegorical interpretations, whose existence must have easily betrayed itself to the initiated; even the Karmathites, the Ismaelis, the Ansayrii, were in some degree influenced by the ties of blood and locality, and the Christian was only required by a simple process of conversion to apply the familiar precepts of the Gospel to the faith of Hakem and Hamzé. Thus blending the doctrines of the Pentateuch, the Christian Gospel, the Koran, and the Sufi allegories, men were taught that seven mighty prophets in succession, whose order numbered not only Adam, Noah, Abraham and Moses, but also our Saviour, had guided and instructed the world in its various periods, and that their ministrations were closed by Mahomed, the Prophet of Mecca, and Mahomed, the son of Ismael, the author and head of the last and mystical development of the Faith.

There was then, as may be easily gathered from these names, a double side to the new religion, an outward and visible, as well as an inner and mystical circle. It is impossible within these

limits to discuss, or even to define these two parts of a common system, which at one moment are opposed and even repugnant to, and at another are mingled with each other till, as at the confluence of two rivers, each separate current can no longer be discriminated, and the difference of stream and colour is lost in the unbroken flow of waters that seek a single bourn. For the sake however of clearness, it will be well to use a general division, and to speak, first of the outward and more obvious ; secondly, of the esoteric and more secret side of the religion.

I. The imposing doctrine of faith in one God, in whom there are no parts, to whom no attributes can be assigned, before whom the tongue refuses to utter, the eye to see, the mind to understand, whose very name is ineffable, which crowns the pyramid of Druse theology, might seem to remove Heaven too far from men and their affairs ; and therefore the weaknesses of human nature have been well accommodated by the reflexion and incarnation of the Deity in successive ages. Nine times previously in India, Arabia,

Persia, and Africa *—so Hamzé taught—had the Supreme Intelligence deigned to reveal himself under the form and name of mortal men. In the person of Hakem, for the tenth and last time, God's will was republished, His forbearance manifested, and a final appeal made to the obduracy of the world. For twenty-six years "the door," † in the figurative language of the Druse doctors, stood open to Christian or Mahommedan, Jew or Gentile ; but when that term of grace had expired, the work of conversion was closed, and the world was left uninvited and unenlightened for the future, till in the great consummation of mortal things, amid the gathering of armies and the tribulation of the faithful, when Mahomedanism shall fail and Mecca be no longer sacred, Hakem shall reappear to conquer the earth, and to give supremacy to the Druse religion.

* The Druse Catechism, quoted by M. de Sacy, I. p. 18, enumerates the ten impersonations of the Divinity since the time of the Creation: Ali, Albar, Alya, Moill, Kaim, Moezz, Aziz, Abou Zechariah, Mansour, and Hakem. The correct sequence of these names is discussed in pp. 18—19.

† Rel. d. Druz. II. p. 669.

But Hakem must not, from these and similar expressions drawn from the New Testament, be confounded with the second person of the Christian Trinity. Though in the Druse system there is a Creator beyond the Creator, a Deity making, and a Demiurge fashioning, and the distinction between them is not always perhaps so carefully marked as it might be, Hakem would appear to represent the Highest, the Incomprehensible, the Supreme Being. It was rather in Hamzé, the “Lord of the Resurrection,”* the word, the book, the rock, and the strong tower,”† that the Christians of the eleventh century were invited to recognise their Saviour and Redeemer.‡

* Rel. d. Druz. II. 103. In the Druse Theology, however, the Son of Mary and Joseph is distinguished from the true Messiah, in a manner not much dissimilar to the Gnostic notion, which discriminated between the God who taught and the phantom that suffered on the Cross.

† Col. Churchill, II. p. 120, quotes the words in a more local and Mahommedan signification; but to a Christian they might easily have had a special and a Christian sense.

‡ It is hardly necessary to recall the strong and ever-recurring tendency among enthusiasts and impostors of all kinds to travesty in their own life the words and actions of Our Saviour. In religious fanaticism some palliation may perhaps be found; the real sanctity of St. Francis blinds us to the profane “conformity” and even the transformation into our Lord—“totum Christo configuratum”—which were asserted of him; the Bohemian Wilhelmina dying in repute atoned for her insane blasphemy only in the persons of her followers. But where personal vanity or ambition darkens the thread of human motives, the

Viewed, indeed, from another and rather a later point, when the Druse system had been more accurately shaped and formulated by the writings of Bohaemeen, Hamzé assumes a somewhat different aspect. He then stands at the head of the mighty hierarchy, where, under the names of the Intelligence, the Soul, the Word, and the Right and Left Wings,* five great Druse saints on earth dimly reflect the splendour of the five spiritual ministers of Hakem's will. These mighty archangels, who bear up the throne of God,† are succeeded by, and sometimes confounded with, three inferior agencies, who in turn rest upon ministers and missionaries ranked in their several

angel that smote Herod, because he likened himself to God, never sleeps; and Rienzi—an illustration of this class and of the Nemesis which attends on it—laid claim to a monstrous parallelism between himself and his Saviour only to perish in a more miserable manner:—

“Nimios optabat honores
Et nimias poscebat opes, numerosa parabat
Excelsæ turris tabulata, unde altior esset
Causus, et impulsæ præceps immane ruinæ.”

* The Intelligence was impersonated in Hamzé, the Soul in Ismael; the Word, which is the product of the Intelligence and the Soul, in Mohamed son of Wahab: the Right Wing in Selama son of Abdalwahab, and the Left Wing in Muktana Bohaemeen the great Druse doctor and writer.

† “Ils portent le trône de Dieu.” Niebuhr, II. 355.

orders, and shadowing forth in their number the mysteries of the Faith.

Encircled and guarded by the superintendence of this imposing hierarchy, the array of Druse theology unfolds itself in subordinate but stately procession. Absolute submission to the will of God,* and unswerving obedience to the commands of the Imam ; entire recognition of the Druse, and an equally absolute renunciation of every other creed ; truth in converse and sanctity of manners ; mutual support and defence fill up the measure of their mortal obligations. But to the Druse believer the close of life brings with it only a brief suspension of his trials † and his duties : the world's inhabitants are by a changeless law restrained alike from increase or diminution, and though the earthly tenement crumbles into dust, the spirit that but now animated it takes upon itself a fresh humanity, which is elevated or lowered in moral dignity by the conditions of the

* The believer must slay his own son if necessary. Rel. d. Druz. II. 684.

† All time to the Druse believer, from the disappearance to the return of Hakem, is called "a trial." Churchill, II. 33.

past existence. How far, indeed, that doctrine of the transmigration of souls—so often preached, so often denied, and not yet wholly without defenders in our own day,* sometimes viewed as a reward and sometimes as a punishment †—is pushed by the Druse doctors, it is not easy to say. Probably, however, the theory which, in its logical extension, allots the soul of the glutton to the beast, of the unjust and tyrannous man to the wolf and the hawk,‡ fails to obtain their accept-

* Anacalypsis, II. p. 338.

† The article of faith was common to many nations, but the explanation put upon it is very different. The Hindoo saw in it a calamity, and sought to avert it by philosophic speculation and the absorption of self into the divine essence (see Schleg. Phil. of Hist. I. 164), whilst the Egyptian, influenced by the same terror, rested his hope on the embalmer's art. In the words of Gibbon, though with a wider sense; "mummies were embalmed and pyramids constructed to preserve the ancient mansion of the soul." But there was also a different view, and the greatest of the ancient professors of the doctrine claimed the transmigration of his soul, and the reminiscences of an earlier existence, as a gift and privilege of Heaven—"nihil ultra Nervos atque cutem morti concesserat atræ." Pritchard, in his Physical History of Mankind, I. 210, quotes a curious illustration of the inconvenient results to which such a doctrine may lead. "It has," he says, "an injurious effect on many negroes. If their slavery is too severe in the West Indies, they destroy themselves, with the prospect that their souls will wander to their country and there revive in the body of a child.

* * * * Murderers and such criminals are shut out from the privilege of commencing a second happier course of life in a strange body."

‡ Soc. in Plat. Phæd. p. 82, St.—

τοὺς μὲν γαστριμαργίας τε καὶ ὕβρεις μεμελητηκότας εἰς τὰ τῶν ὄνων γέννη καὶ τῶν τοιούτων θηρίων εἰκὸς ἐνδύεσθαι. τοὺς δὲ γε ἀδικίας τε καὶ τυραννίδας

ance ; but this at least they would seem to hold, that when in the lapse of ages the stains of mortal sin are washed out, there comes a time of rest,* and through its many and weary migrations, the soul, purified and brought into closer conformity with the perfections of the Supreme Intelligence—

“ Concretam exemit labem purumque relinquit
Ætherium sensum atque auræi simplicis ignem.” †

καὶ ἄρπαγὰς προτετιμηκότας εἰς τὰ τῶν λύκων καὶ ἱεράκων καὶ ἰκτίνων γένη.
I will not deny myself the pleasure of transcribing from the pages of Sir Thomas Herbert—one of my own name and family, who gained no inconsiderable reputation by his curious travels in the seventeenth century but who will live longer in the memory of every good loyalist by the touching record of his personal devotion to Charles I. and of the last days of his master—a description of the belief of the Brahmins, which reads almost like the translation of Plato's language ; “ They believe the metempsychosis of the soul of each man into a beast : as, for example, the soul of a drunkard and epicure into a swine : the lustful and incestuous into goats and dogs : the dissemblers into apes, crocodiles, and foxes : the lazy into bears, the wrathful into tigers, the proud into lions, the bloodthirsty into wolves, ounces, snakes ; the perjured into toads and the like ; but the soules of good men, abstemious, pitifull and courteous, into kine, buffaloes, sheepe, storkes, doves, turtles, &c.” Travels into Africa and Asia, ed. 1638, p. 46. There is a somewhat similar statement with regard to the Druse belief in metempsychosis in the 76th vol. p. 625, of the Monthly Review—quoted in Southey's Common Place Book, IV.

* So, too, said the Egyptians ;

πρῶτοι δὲ τονδε τὸν λόγον Αἰγυπτιοί εἰσι οἱ εἰπόντες, ὥς ἀνθρώπου ψυχὴ ἀθάνατος ἐστὶ. τοῦ σώματος δὲ καταφθίνοντος ἐς ἄλλο ζῶον ἅει γινόμενον ἐσδύεται* ἐπεὰν δὲ περιέλθῃ πάντα τὰ χερσαῖα καὶ τὰ θαλάσσια καὶ τα πετεινὰ, αὗτις ἐς ἀνθρώπου σῶμα γινόμενον ἐσδύνειν* τὴν περίηλυσιν δὲ αὐτῇ γίνεσθαι ἐν τρισχιλίοισι ἔτεσι. (Herod. II. 123, with Baehr's note.) The Druses, however, fix the limit at 6000 years.

† Virg. Æn. VI. 746.

II. Such, in very brief outline, are the principal tenets of the Druse system, and in them—however open they may be to disproof or censure—there is little which at first sight would seem to require concealment. But behind the curtain which they spread there rises an elaborate fabric, in which fraud of purpose and subtlety of argument would dazzle and probably deter the neophyte, did he not approach its contemplation by a cautious and gradual initiation. Thus, before he lifts the veil from the statue, his mind is attuned by the sense of secrecy, by the vague hints and shadowy promises of some distant revelation, and by lessons which qualify, if they do not contradict, the precepts of earlier education. Truth, indeed, was impressed upon him as the first commandment of his law, and he learnt that he who swears falsely to his brother man swears falsely to his priest, falsely to his Imam and falsely to the Supreme Deity. But now the rule becomes restricted in its application to the faithful, and in his intercourse with a foreign and misbelieving race he is exempted from

the strict letter of his obligations. Again to the Druse believer the path of spiritual safety is a narrow one, and Al Sirat itself, spanning the fiery gulph with an arch as fine as the edge of a scymeter, scarcely affords a more precarious footing. He is betimes taught that in his religion there can be no compromise ; and the lessons which the abstract commands of theology* may perhaps fail to inculcate are impressed more vividly on his mind by the continual presence of the sword which he is forbidden even to lay aside, and which in his eyes may point to a defence as well of the faith as of the national independence. But almost in the same breath he is taught that these obligations are balanced by the exceptions and qualifications which a wise discretion may recommend ; that caution may lawfully become concealment, and concealment may even be extended to the profession of another faith, however repugnant and even impious it may be.†

Each fresh step which the neophyte now takes, awakens in his mind the sense that a moral practice,

* Rel. d. Druz. II. 673, &c.

† Col. Churchill, II. 232, 270.

though it be directly inverse to his external profession, is not only sanctioned, but is counselled by the doctors of his religion. Gradually—very gradually—he is permitted to draw aside the successive veils which shroud the great secret : he perceives the deep meaning of numbers, he understands the dark sayings in which the sacred writings, that he has hitherto accepted in their literal sense, convey in doubtful phrase a double and a different meaning to the ear and the mind. The Koran becomes an allegory ; the life and actions even of his own Imam are but the shadows of distant truths ; human motives and principles begin to wane in their moral force, as the thirst of knowledge and the dim anticipations of a cold, unsatisfying, but absorbing philosophy wax in intensity. Still, as he presses on, he perceives that he is unravelling the web that he had just woven—that he is learning only to unlearn ; he makes, and he treads on the ruins of his former belief : slowly, painfully, dizzily, he mounts each successive degree of initiation, until the mystical seven, or the not less mystical nine,* are

accomplished, and—as if to mock the hope of all return—at each stride he hears the step on which he last trod crumble and crash into the measureless abyss that rolls below him.

Few indeed scale these mysterious heights, but those few become the converts of a philosophy which, whilst in theory it views God as everywhere, in practice makes Him nowhere, which cancels every positive precept by a figurative explanation, and which ends by annulling the distinctions of right and wrong, which Nature, the great priestess of God, has engraven on man's heart in every race and under every climate. The charity of deep learning has indeed hoped or feigned, that this freedom from all positive law does not carry with it an emancipation from moral obligations : but men are much the same in every age, and the Druse doctor† might claim alike the authority of the Greek sophist, who taught that things just

* Von Hammer, in his Hist. of Assass. b. I. gives an interesting description of the nine degrees of initiation taught in the Secret "Lodge" of Cairo, approved by Hakem, and practised by the Ismaeli sects.

† In the case of the Assassins, whose history has many features in common with the Druse, and should be read with it, there can be little

and good have a conventional rather than an actual existence, * and of modern philosophers, who see in winds and mountains and the influences of climate, not “the servants of God,” but a God himself, and shift the burden of moral responsibility from the individual man to the abstract society.

doubt that Necessitarianism, Pantheism, and Sufeism effectually succeeded in obliterating any scruples of conscience or of moral sense, which the principles of their social organisation had not destroyed.

* With great respect for, but in spite of Mr. Grote’s defence of the Athenian Sophists (Hist. of Greece ; viii. 524, 599), I must believe that the τὰ κάλα καὶ δίκαια δοκεῖν νόμῳ μόνον εἶναι φύσει δὲ μὴ (Arist. N. Eth. I. 2) is not a very unjust summary of their views. The xxxii. chap. of Bishop Thirlwall’s Greece states the question uncontroversially and fairly.

CHAPTER VI.

TRACES OF ANCIENT SUPERSTITIONS IN THE DRUSE FAITH.—WORSHIP OF THE CALF.—MAGIANISM.—NATURE AND DEVIL WORSHIP.—CONNECTION WITH YEZIDIS.—DRUSE MORALITY.—RELICS OF CHRISTIAN ORIENTALISM.—GNOSTICISM.—TEMPLARS.

SUCH, in its main outline, is and has been since the days of Hakem, the creed of the Druse people. As far as it goes, it forms a consistent and unbroken system, with whose history and principles the Druse doctors, in spite of the lapse of time and the ignorance* which has been charged against them, may be supposed to be generally acquainted. But there are traditions, if not facts, extraneous to, and at least separable from the established religion of Hakem—the fossils of an earlier historic formation—which are said to be imbedded in their existing practices, and which remain as questions of interest and importance to be solved, though their discussion cannot with any accuracy be undertaken in these pages. In part,

* Dec. and Fall of R. Emp. vol. vii., chap. 57, Smith and Milman's Gibbon.

these fragments of foreign and incongruous systems belong to heathen superstitions ; in part they belong to Christian heresies.

I. As regards a heathen origin. Of the lowest and most degrading form of idolatry, or feticheworship, which teaches man to bow down to an image of his own workmanship, there would not appear to be many indications in the Druse faith. The image of a calf has been said to be the object of such a worship ; but no real proof has ever been adduced in confirmation. Travellers, to whose writings elegance of style has given an unfortunate currency, have accepted with credulity, and asserted with hardihood, stories which they have been either indifferent or unable to verify. To take but two out of many instances, Marshall Marmont, in speaking of the Druses, says, “ils adorent une petite statue qui représente un veau :” * and M. de Lamartine, in alluding to their religion, adds, “ils adorent le veau : c’est le seul fait constaté.” † Lamartine travelled in 1832-33, and Marmont in 1834 ; but the real nature of the

* Duc de Raguse, II. 273.

† Voyage en Orient, II. p. 509.

Druse calf had been hinted at long before, and more particularly explained at least fifteen years previously by M. de Sacy : and had either of these writers taken the trouble either to inquire of others, or to refer to the works of their learned countryman, then in print and accessible, they would probably have been less positive in their statements.* In the heresy, then, of Darazi, we find the true explanation of the golden calf, and with that explanation the idle stories of the Egyptian Apis or of a Hebrew extraction, fall to the ground.

With Magianism, on the other hand—the purest, loftiest, most vigorous of the heathen religions of the East—the Druse faith had a considerable connection. The colonists from the East, the Shiite converts, the Persian mystics—and Hamzé him-

* Bishop Pococke alludes cautiously to the existence, and says nothing of the worship of the calf. *Desc. of East.* II. i. 94. Volney (II. 55), and Niebuhr (II. 348), are equally guarded in their statements. Picart, in his *Religious Ceremonies* (VI. p. 161), says, that it is the image of Hakem himself, but he doubts whether it be of gold or of silver. Is it possible that this doubt originates in the separate facts of a gold image and a silver box? Picart's account, however, is too vague to enable us to place much reliance on it. Mr. Walpole, in his account of the Ansayrii, tells a curious though doubtful story of a scene of Druse worship witnessed by a Christian peasant. (*Ansayrii and the Further East*, 1851, III. p. 90.)

self was a native of Khorassan—may easily have imported into the new faith tenets drawn from the religion which Zoroaster had founded and Artaxerxes restored. The Ismaeli doctrines, indeed, acknowledge a direct affinity with the Magian creed. The missionary there was specially instructed that “the opinions of that faith nearly resemble his own: that of all people, they and the Sabæans are most nearly related to him; that their doctrine approaches the nearest to his, but that, for want of rightly understanding it, they have introduced some errors into it.”* In the Druse system, however connected it may be with the Ismaeli, there is not, as far as I am aware, an equal admission of identity, but there are some obvious points of resemblance and relationship. The dualism of Hakem and Iblis† re-enacted the moral conflict of Ormuzd and Ahriman; the honours paid to the sun in heaven, and to fire on earth, might possibly find a reflection amongst the descendants of the Mardi:‡ the sacred

* See an extract quoted by Col. Churchill, I. 339.

† Rel. d. Druz. I. xxvii. 20, 22, &c.

‡ Hammer, Hist. Emp. Ott., VII. 167.

numbers to which the priests of Persia attached a mystical significancy are repeated through the entire course of the Druse system,* and the study of the heavenly bodies, so familiar to Magian science on the hill-tops of Persia, assumes even a greater importance when the revolutions of stars and constellations become the archetype of moral action and religious doctrine, the true “idea,” of which, the existence of rewards and punishments, the final judgment, the resurrection from the dead—accepted hitherto in a literal signification—is but the shadow and the figure.

Traces, indeed, of a low and sensual nature-

* Seven, with the Druse doctors, as with the Ismaelis, the Hebrews, the Magians and others, was a number of primary virtue. Seven years of penitence are imposed on the offending priest; seven degrees of initiation were prescribed to the aspirant to the Druse philosophy; seven commandments were enjoined by Hamzé on the Faithful; seven speaking prophets, followed in each case by seven mutes, had preached the law; for seven years the Christians were persecuted in Cairo; for seven years the women were shut up in their houses; for seven years Hakem allowed his hair to grow, and rode on a donkey; and seven years was the allotted term of trial after the disappearance of Hakem. The Mahommedans lay no less stress on this holy number in the seven heavens, the seven planets, the seven perambulations of the Kaaba, &c. But in every age and nation there is no limit to the virtues of seven; it is the natural and mystical key to all numbers—“*numerus rerum fere omnium nodus est* :” (Som. Scip.) it is also the representative of all numbers, for “*septenarius numerus est numerus universitatis*.”

worship are said to exist ; but they cannot be satisfactorily examined here. Pococke* alludes to the existence of the silver box, and speaks in comprehensive terms on this subject. Hammer† lends his authority in confirmation. Hyde adds to this that the Druses have a mystical and wonderful book, entitled "Sohuph Sheit, or the Book of Seth ;"‡ and it is a curious coincidence that Hamzé, in his writings, should allude both to a book and a box, which are to be preserved with the most jealous care from the hands of the unbelievers. That box, in the translation of M. de Sacy, is said to contain, "La figure de l'humanité de notre Seigneur" §—viz., Hakem.

It is, then, and must be, a question whether the gynæcocratic worship—as it has been called—ever prevailed among the Druses. Of direct evidence

* Ait Pocockius (in *Orientis Descriptione*, II. i. 49) "si quidem viro affirmanti se eorum mysteria cognovisse creditur, habere Drusos parvam quandam et argenteam pyxidem, arctissime obseratam, quam religiose venerantur, in quâ simulacra utriusque sexûs deponuntur."

† Teste Von Hammer, stirps Maraditarum in plures sectas divisa et Montes Tauricos hodie incolens, ignem, Solem, Lunam, muliebria, et Diabolum adorat. *Hist. Imp. Tur.* VII. 167.

‡ Hyde *Rel. Vet. Pers.* 515.

§ *Rel. d. Druz.* II. 670.

there is, and there probably will be, little. As travellers first asserted, so it probably remains for travellers to ascertain the necessary facts which will either confirm or dispose of the assertion. But arguing indirectly, we know that such rites existed in those parts of the East, which may have had connection with the Druses—that they existed in the congenial climate of soft and effeminate Syria—and that they possibly yet linger among the neighbouring Ansayrii. Volney speaks, indeed, of the “Qadmousie,”* who divide with the worshippers of the Sun and Moon the religious practices of the country ; and Mr. Walpole,† though he is reserved and even mysterious on the secret which he boasts to have acquired, would seem perhaps to lead us to this conclusion. As, however, mystery and concealment naturally engender suspicion, so the inviolate secrecy of their religious rites has given some confirmation—although it is not in the nature of proof—to many charges against Druse practices. The regular

* Voyages, II. p. 5.

† Travels among the Ansayrii, III. p. 65.

meetings, where questions alike of religion and policy are debated, are guarded by every precaution which the most jealous prudence can suggest ; and in the mixed intercourse of the outer world the followers of Hakem are known to each other by the token of a secret sign or an ambiguous question. Travellers have in vain endeavoured to lift the veil, but the enchanted castle is not yet won ; and, as in the fairy tale, these bold adventurers have only lost and bewildered themselves in the mystery which they sought to penetrate.*

But the ingenuity of learned men has added to this long indictment a distinct charge of Devil-worship.† What indeed may be the character

* Mr. Wortabet, in a recent book on "Religion in the East," p. 338, says that a certain Dr. Eli Smith whilst travelling in the Lebanon was once asked by a Druse, who supposed him to be of the faith of Hakem, the question, but that, although acquainted with the proper answer or countersign, "he very wisely, and to the great peace of his mind, evaded it." Truly, Fortune, like a capricious beauty, gives her smiles only to those who are indifferent to them. It was not necessary, in order to take advantage of the opportunity, that the Doctor should become a Druse Ockal, but, though a wise and worthy man, he was not of the material from which the heroes of travel or romance are moulded.

† Hyde directly charges them with the impiety. He is speaking of the Persians, who "non ut Arabes et reliquæ gentes eam (sc. religionem) in idolatriam convertentes, nec ut Durzii et reliquæ Curdorum gentes

and the extent of that worship ; how far it is in the nature of invocation or of deprecation, is a question which, however interesting, need not be discussed here. The Druses have been accused of both. Hyde says that they call Satan their Sheik, or “Pyr,”* and are themselves designated as Sheitani, or Devil-worshippers. In the same manner the book of Seth, before alluded to, is explained to be the book of Sid or the Devil. Other indications there are, which, in examining the subject, would be found to point in this direction ; and, if the information which Bishop Pococke received be true, a connection with the ancient and infamous rites, whose authorship has been said to be deduced from Cush and the Scythian race, might be shown. Like the marble columns of the Ephesian Diana, which are set in

in Libano hodie existentes, qui Deum ipsum plane deseruerunt, Diabolum ejus loco amplectentes.—*Rel. Vet. Pers.* p. 36.

* Hyde, *Rel. Vet. Pers.* p. 516. In commenting on and in following up this view, it has been sought to identify this “Pyr” with the accursed fire of Ahriman, the symbol of the demoniacal principle. (Nimrod, III. 385.) Mr. Layard, however, in his work on Nineveh and its Remains (I. p. 303), says that “pir” is a Koordish or Persian title equivalent to sheik, and literally meaning an old man, in use among the Yezidis. Will not, therefore, the Koordish connection with the Yezidis be a better explanation for the employment of the word by the Druses ?

the Christian masonry of the S. Sophia of Justinian, the traditions, and even the principles of an early belief continually come to light, or reproduce themselves in later and altogether different systems; and it need not surprise us if the darkest and earliest superstitions find their way into a religion which has incorporated so many foreign elements as has the Druse. But in this instance the channel of communication is obvious. If, indeed, such rites as I have alluded to ever existed, they had their seat amongst the Koords, and the tribes that live on the borderland of Persia.* But the Koordish element is strong in the Druse nation. The Koordish connection has

* The origin of the Koordish race commences in the traditions of a diabolical worship. When, in Eastern legend, Zohauk, the teacher of an impious and magical fire-worship, in return for the counsel and assistance of the Devil, gave him permission to kiss his shoulders, two snakes grew from the spot which had been pressed by those Satanic lips. Indestructible as the heads of the Herculean hydra, they defied the knife and the arts of the physician, and a horrible banquet on the brains of two human beings alone appeased their infernal hunger—

σύν δ' ὄγε δ' αὖτε δύνω μάρψας ὠπλίσσεται δόρπον.

—Odyss. IX. 344.

But a partial remedy was possible. It was discovered that the brains of a man, if mixed with those of a ram, were sufficient to satisfy their ravenous maw; and thus, day by day, one of the two victims was stealthily withdrawn, and allowed to escape into the western mountains of Persia. Thus and there the Koordish nation sprang into existence.

been, and still is, maintained, and Hyde even gives them the alternative title of Koords. Their tribes are settled at the northern roots of the Lebanon, and it is thence that the family of Said Bey Jumblatt draws its origin.

From the Koordish stock also come the Yezidis, who are accused of a somewhat similar worship, and between whom and the Druses it is not difficult to trace many lines of connection. The Yezidi tribes are not confined to the country immediately around Mosul, but they have wandered to the neighbourhood of the Lebanon, and may well have communicated some part of their strange ceremonial and belief to the Druses. Mr. Layard gives a very interesting account of this remarkable race, who have experienced persecution from the Mahommedans and misrepresentation from Christian writers. There appears to be among the Yezidis the same adoption of the Jewish and Christian Scriptures as is to be found in the Druse theology, the same curious mixture of Christian and Mahomedan ceremonial,* as in

* “Isti Yezidæi nec sunt Mahommedani nec Christiani, sed *his* addicti potius quam alteris; hos enim vocant suos compatres.”—“Eorum

the case of baptism and circumcision, and a similar, although a much greater, respect for the Sun and for the fire which is his symbol. In some other points an equally curious correspondence of practice might be traced. The rule which forbids the use of pork and sanctions that of wine is the same in each race; the law which admits women alike to the Yezidi priesthood, and to the secret conclaves of the Druse faith, is too singular an exception to Oriental prejudice and custom to be omitted from consideration. The alleged worship of the metal figure of a bird called the Malek Taoos* might find its

religio consistit (inter alia) in canendo quædam cantica in honorem Jesu Christi et Virginis Mariæ et Mosis et Zachariæ.—“*Aliquantulum credunt in Biblia et in Evangelium et eorum aliqui in Alcoranum,*” &c. &c.—Hyde, *Rel. Vet. Pers.* pp. 517, 518. These statements are not made by Hyde as from himself, but they are certainly endorsed by him as correct.

* Mr. Layard says that it is either a cock or a peacock, and Hyde (*Rel. Vet. Pers.* p. 518) expressly states that the Evil Principle, whom they refuse to curse or even to name, is named by them the Pavo-Angelus. If, then, as seems most probable, the Malek Taoos is a peacock, it is very curious to notice the Druse tradition which assigns to that bird the part of a spiritual and deceiving minister in the temptation and fall of our first parents. (*Rel. d. Druz.* II. 131.) M. de Sacy observes in a note on this point that the Druse writers often designate the founders of false creeds by the title of peacocks. If this be so, the analogy between the Malek Taoos, or Peacock of the Yezidi, and Darazi, or the Calf of the Druse, would well repay the

parallel in the supposed adoration of the calf, as the tales of midnight orgies and unhallowed rites have been often told alike of Yezidi and Druse.

This last question, which I could be content to pass by, cannot altogether be refused consideration. Its truth or falsehood is important in estimating the character of the Druse religion, and its authority as an argument would be obviously claimed by those who may seek to establish the connection of the Druse system with the Devil-worship of very ancient times ; for it has been reasonably said, that if purity of life be one of the most acceptable offerings to God, impurity and sin are the sacraments by which the favour of the

attention of Oriental scholars. The only question is, whether, like Darazi, it is an emblem of reverence or of detestation. If, indeed, the Yezidi belief be one deprecatory of the Devil, and if, as Mr. Layard intimates, the peacock be symbolic of Satan, who is in their eyes only the chief of the rebel angels, then the Malek Taoos would represent the bad rather than the good principle, and so far would be akin to the golden calf of the Druses. Mr. Layard was indeed told by the Yezidi chief that the figure was only a symbol and not an idol ; but he adds, as from himself, “it is held in great reverence.” (Nin. and its Rem. I. p. 298.) What inference are we to draw ? Taoos or Tayoukh is obviously the same word as the Greek *τάως*, and, like it, derived from the peculiar cry of the bird. I am told that “tukiim” (plu.) is the word which in Hebrew generally signifies peacock, and which has certainly much similarity in sound both to Tayoukh and *τάως*.

Evil One may be conciliated.* There is no charge which has more often been made by travellers and writers,† no belief more fixed in the minds of the Christians of Syria, than the gross immorality of the Druses. In the words of the Roman historian, “Ex quo in promiscuo sacra sint, et permixti viri foeminis, et noctis licentia accesserit, nihil flagitii prætermisum.”‡ But these charges have rested on popular hearsay, and have been directed by the intolerance of a Christian and Mahomedan majority against a hated minority, whose habits of secrecy, even if they offered a ready handle to calumny, were, it must be remembered, almost essential to the maintenance of their nationality and independence. Nor can

* Nimrod, I. p. 107. The origin and conditions of that incestuous faith may there be seen, and would form a counterpart to the alleged Druse immoralities, supposing the one and the other to be true.

† See Hyde, *Rel. Vet. Pers.* p. 517, “Istæ omnes Libani gentes habent annuatim Bacchanalium suorum festum nocturnum in Calendis Januarii . . . post vespertinam commensationem et computationem virorum et foeminarum, luminibus omnibus extinctis, in illicitam venere promiscue ruebant omnes . . . Hæc itaque eorum solennia sacra sunt prophana tenebrarum opera.” Von Hammer in his *Hist. of the Assassins* (B. VII.) employs nearly the same words, though he does not confine the charge to any particular times or seasons; and Picart in his *Religious Ceremonies* (V. p. 282) is very unsparing in his accusations.

‡ Liv. XXXIX. c. 13.

we forget how often and needlessly, and sometimes even how unjustly, similar charges have been brought against a religion or a race which, whether rightly or wrongly, was unpopular. Such accusations have been made by Pagans against Christians, by Christians against heretics, against Jews, against Mahomedans, against Christians themselves.*

It is just to add that the Druse religion enjoins in all the precision of language the excellence of a pure and unblemished life ; and M. de Sacy, the highest authority that I can quote on such a

* In the case of the Prodicians, the Nicolaitans, the Carpocratians, the Antitactæ—"les plus méchants hérétiques que furent jamais en l'Eglise," as they have been rather severely designated—and other such sects the charge was often plausible, and sometimes just: but it was also frequently unfounded. It is curious to observe on this point how, whilst one branch of Gnostics held to an absolute dispensation of the seventh commandment, and viewed its breach even in the light of "a mystic communion," another would wholly condemn marriage, enjoin upon the elect to "abstain from propagating a race of darkness and imperfection," and even say, "*diabolum fecisse marem et foeminam et displicere illud 'crescite et multiplicamini.'*" (See on this, Milman's Hist. of Christ. II.) The story of Dolcino and his sister Margaret has given a terrible celebrity to an obscure sect: but the Dolcinite "sisters" of the fourteenth century were exposed to at least as much scandal as the Druse women of the present day, and it is curious that in support of the great principle of mutual succour the followers of Hakem were ordered to call each other by the names of brother and sister. (Rel. d. Druz. II. 663, &c.) But illustrations on this point might be multiplied almost indefinitely, were it necessary to follow it further.

subject, concludes his observations on a kindred point by saying, “la religion (Druze) telle qu’elle était enseignée par Hamza et son fidèle disciple Moktana, était loin de porter aucune atteinte aux mœurs.”* Niebuhr in his account of the Lebanon is obviously indisposed to give credit to a tale which of itself is little credible;† Colonel Churchill, whose acquaintance with the people and country gives weight to his opinion, appears to attach very little weight to the common report, whilst on the part of those who have studied the Druse character there is a general concurrence of praise, which, if it does not possess the value of direct evidence, is yet inconsistent with the dark accusation, and may not unfairly be set in the scale against the mere hearsay on which that accusation has hitherto been founded.‡ In reviewing, then, the several facts from which an inference may

* It is fair to add that in a note he somewhat qualifies this statement as regards the present century, by declining to deny the stories which have been and are current. But he neither affirms nor confirms them.

† Nieb. Syr. Fr. trans. II. 348-9.

‡ Dean Milman, in commenting on the 57 Chap. of the Dec. and Fall of R. Emp., speaks of “the severe and even ascetic morality” of the Druse system.

reasonably be drawn, I think there hardly exists the ground for coming to a satisfactory conclusion. On the one hand, such charges are, as the experience of all time shows, easily and often lightly made ; they are disproved with extreme difficulty where direct evidence is wanting, where the religion itself forbids the production of that evidence, and where the history of the accused is in a great measure to be collected from the language and the writings of their enemies. On the other hand, their varied origin, drawn in part from a country where a gross nature-worship was long cradled ; their connection physically and religiously with races to whom such, and even darker, practices were familiar ; the traces in their system of doctrines which, if only heretical and not criminal, were akin to, or formed a part of, that sensual creed ; the wild stories of their midnight conclaves ; the falsity of purpose in the people that may be fostered by a creed which wears two faces under one hood ; the absolute obliteration of the distinctions of right and wrong in the priest, where the tenets of Sufeism are admitted ; the

secrecy itself which shrouds their proceedings,—are considerations which in any impartial judgment must undoubtedly weigh against a favourable estimate of the Druse faith.

II. Whatever may be the traces and influences of heathenism, Christianity, whether derived directly from the Gospel and the Christian Church, or from the heretical sects which found so congenial a home in the East, has unquestionably coloured many parts of the Druse system. Sometimes we find a mere copy of Christian language and morality, whilst at another time the thin lines of Christian heresies may be seen to cross the network of their complicated theology. Hamzé, indeed, as we have seen, adopted in his writings the precepts and even the phraseology of the Gospel; assimilating, as far as he could, his own to the Christian system, in the hope of thus alluring fresh recruits to his master's standard. In all the broad features of the religion, as established by him, the Christian element can be clearly discerned, and may almost be said to be openly avowed: it is in other more subtle and less

obvious points that the presence of Christianity—disfigured, it may be, by Orientalism, but nevertheless Christian in its original extraction—discloses itself. In this sense, Dr. Mosheim says* that among the Druses “there are vestiges of Christianity sufficiently manifest in their customs and opinions.” Thus the incomprehensibility of the Supreme Being, which was so often the major premise in the heretical syllogism, is represented in Druse theology by the formless, passionless, attributeless, nameless Deity ; and the logic which deduced from that dogma, through the principle of the malignity of matter, the belief in a secondary creator of the world and an evil demiurge, has in the Druse mind no less clearly inferred the existence of a double creator, and the antagonistic dualism of good and evil, of Hakem and Eblis. So, too, the successive incarnations or manifestations of the divinity in Hakem and his predecessors, nearly reproduce the theories of the *Æons*, whilst the doctrine of a male and female relationship† established between the great ministers of the

* Eccles. Hist. III. p. 303.

† Col. Churchill, II. p. 70.

celestial hierarchy, reflects the God and the Ennoia, the Simon Magus and the Helena,—the successive pairs of male and female Æons, which so curiously illustrate the tenets of Gnosticism.*

It would not probably be easy to discriminate the precise channels through which the stream of Christian opinion has flowed, or filtered itself, into the Druse system. Hyde † indicates Manichæism as one source of those tenets: and I have already alluded to the vestiges of Gnostic teaching. Geographically, the transmission of such doctrines was easy and natural: Manichæan and Gnostic were scattered through the East, from Persia to Egypt and Syria, and from either sect the Druse philosophy might have gathered some of their fanciful but not uncongenial tenets. Yet Manichæism and Gnosticism have sometimes been claimed as branches of the old and deliberate worship of Satan, and even if this be not so, the proportion, which the Christianity embraced in their respective systems bears to heathenism, was

* Robertson's Hist. of Church, I. 42 .

† Hyde, Rel. Vet. Pers. l. c.

often small. Manichæism in the East was very little better than Magianism, and the Christian principles which formed a part of it were, like the deities in Rome's Pantheon, admitted to an equality with, but not to a pre-eminence over, the rival doctrines. In the same manner Gnosticism, closely akin to Manichæism, was the action upon the doctrines of Christianity of the Oriental imagination, which had been already quickened by the Neo-Platonism of Alexandria, the Theurgy of Apollonius, and a belief in the ministration of angels and demons. Where, indeed, any remnants of Christian feeling or practice, such as a recognition of Easter, can be placed in point of chronology subsequent to the date of Hakem, we might perhaps inquire how far they are traceable, in consonance with local tradition, to any Crusading influences. The military orders of Christendom contracted, as we know, some tinge of Orientalism ; the Oriental tribes of the Lebanon may, in turn, have caught the colouring of Christianity. Frederick II. was falsely accused of being a convert to Mahomedanism ; the Chief

of the Assassins* certainly offered to Amalric, King of Jerusalem, to embrace Christianity, together with his people, on the remission of a tribute ; and the Templars themselves have been accused successively of an affinity, if not identity with the Ismaelis or Assassins, † of Gnosticism, ‡ of fire-baptisms, and of a worship of the Serpent—charges which, though not sufficient in themselves to establish the connection of Christian and Druse, might yet perhaps open a plausible field of speculation. §

* Von Hammer, *Hist. of Assassins*, B. IV.

† Mr. Higgins, in his *Anacalypsis*—which, however learned and ingenious, can certainly not be accepted as a guide on many points—says : “ There can be no doubt that there were certain points of religion common to the Ishmaelites [Ismaelis] and to the Templar Christians.” I. 704.

‡ On the truth or incorrectness of the theory—especially in so slight a treatise as the present—I will not pretend to speak. Dean Milman, in his *Hist. of Christianity* (V. p. 361), has pronounced distinctly against the view, and no one will doubt the weight of such an authority.

§ Such a connection might be conveniently traced through the Yezidis, in whose worship fire plays so important a part, and on the portal of whose shrine—as I myself noticed—may be seen to this day the representation of a serpent.

CHAPTER VII.

THE YEZIDIS OF MESOPOTAMIA.—THE SHRINE OF SHEIK ADI.—YEZIDI CUSTOMS.

HAVING referred so often to points of interest connected with the Yezidis, I shall perhaps not be thought to wander too far from my subject, if before concluding I devote to that strange race a very brief chapter as supplementary to former observations.

Some months after my journey through the Lebanon I visited the celebrated shrine of Yezidi worship, which has been so well described by Mr. Layard; and through the kindness of Mr. Rassam, our Vice-Consul at Mosul, I had the opportunity of seeing much that was curious and characteristic of that mysterious people. Sheik Adi lies some five-and-twenty miles distant from Mosul, amidst the roots of the Nestorian mountains, which overlook the Ninevite plains, where, as we galloped through dust and sunshine to the cover of hills

and woods, the Winged Bulls of Assyria, dis-entombed from their long repose by French work-men, were lying prostrate in all the majesty of colossal strength with their stern faces of human intelligence half buried in sand, near the northernmost portal of the ancient city. The Yezidi village is approached through a ravine of singular beauty, where the cliffs rise high and broken on either hand, and yellow-blossomed thorns and pomegranates, and the delicate oleander, which blushes with a softer colour than perhaps any other flower in the East, are wet with the spray of a mountain torrent that dashes and sparkles down the centre of the defile. Towards the upper end of this gorge lies the shrine of the Yezidi saint. Scattered along the hill side, and rising out of the thick wood, appear the white house-tops of the village, whilst above all else shoot upwards the conical spires, fashioned in the form of the wavy and pointed flame, such as the Gheber of old revered and Morisco architecture has sometimes unconsciously consecrated, catching the first rays of the rising sun, and

marking the old fire-worship, which is more truly if not more openly, professed amongst the Yezidis, than any other nation west of Mount Elbourz.

It was not my good fortune to be a witness of the wild revel which Mr. Layard has described in the month of October, when the Yezidi tribes meet for the celebration of their annual festival ; but the interior of the shrine, through which I was led, presented a scene scarcely less mystical and fantastic. In an outer court,—where a wild vine was trailed on a slender trellis-work above our heads, chequering with the shade of its broad leaves the full light of midday, and the hot air seemed to grow cooler at the sound of falling water, whose exquisite clearness might almost justify the sanctity in which it is held—we put off our shoes, and passed under a square-headed portal of stone, on the side-post of which was figured, amongst other emblems, the form of the serpent. Stepping then across the consecrated threshold, and descending some few steps, we found ourselves in a long and lofty hall, divided down the centre by a row of columns which, towards the further extremity,

were met at right angles by other columns, which thus formed a kind of separate compartment or chapel. Along one side of the hall flowed the sacred water through deep channels of stone, between the columns swung two lamps that cast a dim and religious light on all surrounding objects, and within the precinct, against the wall, was a raised seat, and a heavy curtain that apparently concealed some recess. I lifted, with all respect, the veil, and found, as I had expected, a niche, but untenanted either by living being or by inanimate emblem.

We were led thence by a low side door, the position of which was concealed by a curtain, into a square chamber, where the roof rose to a considerable height, and shot down a few feeble rays of light through some loop-holes with which it was pierced. On the left hand side, and in the centre of the wall, stood a large chest, painted red, and inscribed with Arabic characters in gold, over which a red cloth was thrown. Another door now gave us admittance to a low-vaulted room, along the sides of which, on a raised step, were arranged

the earthen jars in which the oil was stored to feed the sacred lamps, and to supply the solemn illumination which every year, in October, dignifies the great festival. This was the treasury of the shrine, and it seemed to recall something of the simplicity of early times, when, in the storehouses of kings and oracles, the "amphoræ" were numbered as not the least valuable part of the wealth of the Sovereign or the God. Two long and low rooms of much the same character succeeded, till we stood before a doorway lower and smaller than any which we had yet passed. Hitherto, each room beyond the first hall had been very dark, if indeed the darkness did not grow as we advanced, and the scanty glimmer of light which, like the ghost of the outer world, flickered through a loophole from above, seemed without exaggeration to have lost its way in the prevailing gloom. But the long and low-browed chamber into which we were now ushered, was buried in the blackness of an Egyptian night, except that at the far end a single light twinkled like a distant star. There, in gloom and stillness—for even the sound of the

plashing water had died away—on a raised step of stone, stood a large chest covered with a black veil or pall; before it burned the lamp, and beside it one solitary watcher sat, silent and motionless.

Guided by the priest, who bore aloft a torch that flung a wavering and smoky glare over his own picturesque figure, as with lowered voice and reverential step, and long black hair flowing far down his shoulders, he led the way, I have never seen a more striking picture of religious awe and mystery. Eleusis itself could hardly have presented a more solemn and mystic scene; and when, on retracing our steps, I passed through a side door, and suddenly found myself in the full light of eastern sunshine and waving trees and flowing water, I was almost reminded of the gorgeous beams that were said, in that ancient ceremonial, to break upon the dim eyes of the votary in glorious succession to the previous gloom.

It deserves perhaps to be noticed, that the last chamber, or “adytum,” of the shrine, according to my calculation, is either the seventh, or is

approached through seven previous chambers ; thus marking a number of probably equal significance in the eyes of the Yezidi as of the Druse. If the outer court be included, each chamber must be taken as a separate compartment ; if it be excluded, the first hall, which is intersected by columns as I have described, will give a double division.

Hardly less striking—though very different in character—were some of the more homely scenes which I have witnessed in the villages of this strange people ; and, amongst many others, the recollections of a Yezidi festival or holiday, just before the commencement of the harvest, when the broad plains round Mosul were waving with an unbroken sea of corn from the banks of the Tigris to the hills which bound the view, are still fresh in my mind.

It was a general holiday, and the village was thronged with Yezidis and the other inhabitants of the district, although each race preserved a distinct individuality in its several amusements. Dressed in their brightest colours, the Mahom-

medan people of the plain danced in a large ring, with laugh and jest, to the sound of Arab music, whilst an admiring throng of friends and neighbours looked on, and smoked and chatted, as they assisted in "keeping the ground" with a troop of irregular horsemen, whose long spears glanced in the sunlight above the heads of the crowd. Unmingling with them, and some little way apart, the Yezidi circle of men and women, and children, linked hand-in-hand, moved round to the strains of a flute and tambourine. Here there was little laugh or jest : slowly and demurely they circled round, as if almost in the un-smiling silence of some religious duty, except when, to a peculiar cadence in the music, they closed in towards the centre, stamping with their feet to the time, and flinging their loose white sleeves above their heads. Nor was there any variety of colour to detract from the sober character of the dance. Every dress was white,* except where a black

* Hyde says that there are but two colours worn by the Yezidis—white and black ; the former in general use among the people, the latter reserved for the priests. *Rel. Vet. Pers.* 518. But he adds elsewhere (p. 516), that they have an especial respect for the colour of

kerchief bound the hair of some of the girls, and falling behind in long streamers, formed a head-dress as graceful as it was simple. As the unsophisticated yet solemn dance of the Yezidis thus moved round, it required little effort of fancy to see re-enacted the Delian festivals* of early days with the long-robed Ionians; and as I watched a Yezidi priest, with outstretched arms and regulated movement, sway his body to and fro in an ecstasy of religious phrensy to the strains

black, or for a black dog, “*propter colorem, ut creditur, diaboli.*” The fact may perhaps have been true in Hyde’s time, but the reason, which he assigns, sounds questionable. I believe that in the Oriental representation of devils the colour of black plays a less important part; and, as in the Hebrew “*Segurim*,” or “*hairy ones*,” other attributes of horror more familiar to the native of a warm climate are invoked. The black dogs of Cornelius Agrippa and of Simon Magus, or the black cats of the witches, were the creation of our Northern Mythology. But the fact, as regards the dress of the Yezidis, is no longer, if indeed it was ever, true; for during the whole time that I was in the East, I observed that white was the only colour either of priest or people, except in such a case as I have described above.

* *ἔνθα τοι ἑλκεχίτωνες Ἰάονες ἠγερέθονται
αὐτοῖς συν παίδεσσι καὶ αἰδοίης ἀλόχοισι.*

* * * * *
*πάντων γὰρ κεν ἴδοιτο χάριν τέρψαιτο δὲ θυμὸν
ἄνδρας τ’ εἰσορόων καλλιζώνους τε γυναίκας.*

—Hom. Od. ad Apoll. 147—153.

The “*ἑορτή*,” as well as the “*μεγάλη ξύνοδος*” of Thucydides (who alludes to these lines; III. 104) was adequately represented on the occasion, as I can testify, from having contributed my share towards the consumption of an entire sheep.

of the flutes, on which two black-bearded companions were not unmelodiously breathing, the old tales of the Corybantes rose irresistibly to my mind.

But my allotted limits forbid me to embark upon any of the numerous questions which suggest themselves in a discussion of Yezidi tenets or practices; and it is time that I should draw to a close the fragmentary recollections of personal experience. I have only been tempted to go thus far from a sense of the curious connection which exists between the Yezidi and the Druse in many instances, and in the hope of throwing my pebble on the future "cairn," which deserves one day to be raised to the history and faith of races so mysterious and interesting.

CHAPTER VIII.

PRESENT CONDITION OF TURKISH EMPIRE.—HOW FAR DRUSES ARE RESPONSIBLE FOR RECENT DISTURBANCE IN THE LEBANON.—RELATIONS OF DRUSE WITH MARONITES AND TURKS.—DRUSE POLICY.—TURKISH AND FRENCH POLICY.—THE DRUSE A PART OF THE SYRIAN QUESTION.—POSITION OF ENGLAND.

WITH the incomplete information at our disposal, it would be premature to discuss the present position, hazardous to speculate on the destinies, of the Druse people ; and I should do ill to exchange the ground, however uncertain, of their history and religious faith, for the shifting sands of mere conjecture as to that future which is far beyond the reach of the wisest or the simplest minds in Europe. Four centuries of unbroken misrule and abused dominion are hastening the accomplishment of ancient prophecies, the predictions of historians, and the prayers of Eastern Christendom. The shadows of evening are already stealing over the scene, and—whilst diplomacy struggles to maintain that which cannot be preserved, and is reluctant to accept that which is no

longer a subject of debate—the blaze of Turkish sovereignty, which once dazzled and appalled Europe, is fast passing into total darkness. From the very walls of St. Sophia the form of the “Mother of God,” daubed by the whitewash of Mahomet II., is starting from the concealment of 400 years to vindicate the traditions of a Christian empire, and possibly by her presence to presage a revival of the conflict, not only between races but between creeds.

When, indeed the sceptre of Eastern Christianity was broken in the hands of the last Palæologus, the empire, narrowed by the encroachments of centuries, was limited almost to the walls of Constantinople ; but the empire of our days which has succeeded to that of the Constantines—though dismembered of its northern provinces, stripped of Greece and Egypt, and sapped of all original vigour by centralisation and corruption—still towers up amongst the states of Europe in mighty proportions, a monument of ancient crime and departed power. Yet its fall can be but a question of time. Loved by none, coveted by many, Turkey

owes her precarious existence to the jealousy and the ambition of powers, who when they admitted her to a membership with the great family of Christian nations, devised an enigma before which modern statemanship is perplexed, and tied a knot which probably the sword alone will loosen. In truth, the nations of Europe, who were horror-struck at an alliance between Francis I. and the Sultan of Turkey, would have recognised in our present embarrassments a just retribution on our departure from the Christian theory once so highly revered, and on the confusion alike of ideas and principles which, in recent times, could confer the highest honours of Christian knight-hood on the representative of Mahound.

Be this however as it may, in the catastrophe of Turkish power the minor fortunes of the Druse people are involved, and it must depend on the character and form of the government which shall eventually succeed, whether the hardihood, the independence, the generous virtues of the mountain tribes in the Lebanon are dissolved into mere elements of turbulence and disorder, or are built

up into the pillars of a rude but vigorous state. Meanwhile, in the foreign intervention to which we are committed, we have every reason that prudence and justice can recommend for proceeding with caution.

That the recent conflict in the Lebanon, as it grew fiercer from bloodshed and the avowed encouragement of the Turkish soldiery, gathered into its whirlpool each element of religious and social antagonism, is quite possible and probable ; but that it arose in the religious hatred of Druse to Christian, is inconsistent with the facts which are already known.* The responsibility is at least equally divided, if indeed the scale does not incline in favour of Druse forbearance. There is less reason for believing in the existence of a traditional and undying antagonism of the Druse and Maronite populations than many seem to suppose. Their conflicts are rather the quarrels of a border warfare, where the enmities of battle

* The Parliamentary papers, the reports from those who have sought for information on the spot, and the speeches of the First Minister, might be quoted in corroboration of this view, if it were necessary.

are succeeded and softened by the familiarity of neighbourhood and intercourse, and where, as on our own Scotch Marches:

“ ’Twixt peace and war such sudden change
Was not unfrequent, nor held strange,
In the old Border day.”

It is a curious corroboration of this view that many, if not most, of the travellers and writers who have described the social condition of the Lebanon, lay some stress upon the friendly relations of the two races.*

* To quote but a few instances :—Hyde, to whom I have alluded more than once, paints the Druses as “*formidabiles Turcis quos odio habent; amant autem sympatriotas suos Maronitas.*”—*Rel. Vet. Pers.* p. 522. Niebuhr, in his *Travels in Syria* (Fr. trans. II. 346), observes that “*les Maronites sous la protection des Druses ont une espèce de souveraineté, du moins beaucoup plus de liberté et d'autorité que dans les villes;*” and Burckhardt admits with regret, but I fear with truth, that it is amongst the Christian sects and churches of the Lebanon that “*the principal hatred subsists.*” p. 28. Walpole, in his *Travels in the East*, 4to, 1820, II. 299, says, the “*Druses and Maronites live on terms of union and intimacy.*” Volney, II. 30, in describing the Maronites, speaks of the Druses as “*leurs alliés et voisins.*” The Due de Raguse, II. 267, says, “*les Druzes et les Maronites quoique ayant des croyances différentes ont des rapports de politique et des souvenirs communs.*” M. Michaud, in his *Correspondence d'Orient*, IX. p. 46, observes that, “*les Druzes sont mêlés dans le Liban avec les Maronites: les deux nations vivent en paix, l'une avec l'autre;*” and M. de Lamartine's testimony, when he writes of the Druses as “*accoutumés a une sorte de fraternité avec les Chrétiens Maronites*” (*Voyage en Orient*, II. 311), may close a list which it would not be difficult to extend.

On the part, however, of the Maronite population, whether in time of peace or war, there is a natural tendency to represent their relationship to the Druses as identical with that which connects them with the Turks, for in either case they may invoke the sympathy or support of Christendom. In 1845 it is hardly unfair to say that the Maronite clergy laboured to convert the temporal enmities of a border war into the spiritual hatred of a crusade against the infidel ; in 1860, defeated and broken almost from the first hour of the struggle, they have naturally—perhaps justifiably—sought to identify their cause with that of Christianity.

But if the Maronite has always appealed to the shelter of his Christianity, the Druse has never identified himself with the Moslem. With the Mahomedan as a temporal governor his relations have been those of open hostility or sullen submission. The Turkish pachas have crippled his industry with their taxes, the Turkish government have irritated him to rebellion by an odious conscription, and the very cause which in early days peopled the Lebanon with Druse exiles was

the oppression of a Turkish governor. In their religious rule the Druse has still less part. In his eyes indeed there is salvation for none* beyond the pale of Hakem's law ; but the hatred of Mahommedanism is barbed with the memory of deadly warfare, and national disgrace ; † and the bitterest hostility to Mahommedanism, wherever possible, is sanctioned by the acts of their founder. The suppression of the pilgrimage to Mecca ‡ and of the annual gift to the Caaba, which had been consecrated by the pious practice of more than 1700 years, § inaugurated the religion of Hakem : the decline of Mahommedan dominion is one of

* De Sacy, II. p. 668.

† In the thirteenth century, the Circassian Mameluke government of Cairo, after employing the arms of the Druses in the revival of Mahommedanism against the Crusading colonies in Syria, sought to enforce upon their allies strict conformity to Islamism. For once, and only once, in their history, as Col. Churchill says, the Druses departed from their systematic policy of religious indifference, appealed to arms, and were entirely defeated and broken. (See Col. Churchill, I. p. 284.)

‡ As a matter however of statecraft it was not uncommon, especially on the part of some of the Persian and Shiite princes, to find a substitute for Mecca in their own dominions, where the devotion of their subjects might be combined with some profit to their own treasuries. (See Von Hammer, Hist. of Assass. B. iv.)

§ The veil, which was formerly a piece of Egyptian linen (see Gibbon, Dec. and Fall of R. Emp. Ch. 50) had become, by the time of Hakem, embroidered with silk and gold.

the signs which will herald the return of Hakem to judgment and to victory.

Nor is the character of the Druses and the uniform current of their history consistent with the supposition that they would embark on a deliberate war of extermination against the Christian population of the Mountain. Such conduct would amount to a violation of the habitual caution which, in their national policy, has always formed a counterpart to the reserve which they have maintained in religion. The conversations which even at the distance of several years I can recall, have left on me the impression that there is not that ignorance of the policy and the feelings of the great Powers of Europe which, in the absence of more moving causes, could lead their chiefs to suppose that an onslaught upon Christianity would be viewed with favour or even with toleration. In the Haouran, indeed, which has always been the stronghold of the rebels, the exiles, the malcontents of every period, the people are wilder and more lawless, the chiefs are more ignorant and fanatical. There indeed, there exists far less

communication with travellers or with European influences, far less appreciation of the relationship of Europe to the East ; and, as undoubtedly the chief excesses in the recent war were committed by the wild levies from the Haouran, so it is within the bounds of possibility—though I cannot think it probable—that some fierce and savage chief of that rugged district may have fallen into a fatal misconception of English feeling and policy. But the population of the Haouran is far removed in character and habits from the Druses in that part of the Lebanon which I have described, and it would be contrary to justice and reason to refuse to discriminate between them.

We stand, perhaps, too close to the events of our own age to be able to assign to them their true measure and value, or even to separate the cause from the effect. Yet some may see in the recent outbreak in the East—which, whether designedly or accidentally, has taken the form of a war against the Christians—the reflection and the sequel of other events, the outer waves of the distant storm, which, three years since, all but swept

the English name from India, and is now breaking on the confines of Europe. No great moral or religious movement can be confined to the country where it is first born, and through all ages—sometimes by a subtle and almost mysterious agency—the spark of intelligence has flashed along the electric chain by which the nations of the East are darkly bound to each other.* The future historian may perhaps detect, not an isolated conflict of Mahomedan with Christian, but the continuous action of races and religions upon each other, if not in fulfilment of some natural law, at least in obedience to a distant impulse. But whether this be so, or whether the train was laid by those secret and foreign agencies which unfortunately form so important a part of the diplomacy of the East, it

* We have often had illustrations of the strange power of communication which some of the races, that we think or call uncivilised, can wield. In the Sikh war there are instances where the tidings of victory or defeat anticipated the arrival of any public or private letter; in the late Indian mutiny, information, though exaggerated, of General Windham's repulse at Cawnpore reached the Indians of Honduras and the Maoris of New Zealand in a manner which was very curious.

In speculating on the method and reason of such interchange of intelligence in very early times, Mr. G. Higgins has some interesting remarks on the possible communication between the Druids of Britain and those of India. *Celtic Druids*, p. 26.

would be premature to conjecture. The materials from which a just conclusion could be drawn are wanting ; but where intrigue is ceaseless, and corruption almost universal, the springs of political action often lie below the surface ; and when many are implicated in a common guilt, although in unequal degrees, the severest punishment is due to those who for selfish purposes have sinned against their better light and knowledge, and, having played the part of the tempter, would now, for the sake of consistency, play the part of the accuser.

In estimating the past, and in taking security for the future, it must never be forgotten that for generations the policy of the Turkish government has been eminently hostile to the maintenance of Druse nationality. As charity obliges us to believe that no state in Christendom would deliberately instigate the massacre of several thousand Christians, so the common instincts of humanity, and even self-interest, oblige us to acquit the Imperial Government of Constantinople from planning or recommending to the execution of others a policy

of such detestable iniquity towards the subjects for whose protection they are responsible. Both suppositions are too monstrous to be entertained. But as it would not be the first time that Christian rulers have fostered the disputes or exasperated the irritation of other nations, and have set the rock in motion, unforeseeing and to a great extent reckless of the course which it will take, or the misery which it will inflict ; so the local authorities in Syria might not unreasonably count upon a favourable interpretation at Constantinople of conduct, which might result either in some moderate spoliation of the Christian population, or in a humiliation of the Druse mountaineers, or in a convenient opportunity of intervening in the affairs of the Lebanon. It is a natural expedient, it is doubtless the wish of the Turkish government to divide and rule the tribes of the Lebanon ; but it is questionable whether this constitutes so exclusively their policy as it has been sometimes of late represented. The desire to break down Druse independence enters at least equally into these schemes. Incapable themselves of governing,

they yet feel the humiliation which the virtual independence of this little nation inflicts upon them ; and, baffled in their past attempts on that independence, they would now not unwillingly repair the failures of former years.

But if the schemes of the Turkish government naturally shape themselves to such a course, it is equally clear that it is not for the advantage of England, so far as she has an interest in these questions, to consent to the annihilation of Druse nationality. Every act,—however colourable in its pretext, however neutral in its immediate consequences,—which can eventually impair the elements of future strength, and political organisation in the East, and can thus increase the chance or the necessity of foreign intervention, is prejudicial to English interests. But in itself it would be questionable morality to transfer an industrious and prosperous district to the rule of a government which has destroyed the industry and sapped the prosperity of every country that has come under its administration ; it would be poor justice to reward the principal criminal by

handing over to his tender mercies the subordinate, who, if he was not encouraged to the perpetration of the crime, might at least have been controlled and withheld from it; it would be indifferent statesmanship to stimulate still further the centralising policy, that threatens Turkey equally with every other nation in Europe, and to allow the independent strength of local institutions and a peculiar race to be confounded in the ruin of an empire now tottering to its fall.

Again, whilst convents and schools, and grants of money, and secret agencies of every kind, have long laboured to create a French party among the Maronites, and to establish a French influence in the Lebanon, a strong connection of gratitude on the one hand, and of good offices on the other, has existed between the Druses and England; which, though it should interpose no barrier to the requirements of justice, ought neither on moral nor political grounds to be lightly severed. If, then, it is reasonable to suppose that the prostration of Druse influence in the Lebanon would meet with no unnecessary opposition from the governments

of France and Turkey, for that very reason we are bound to see that, under the specious pretext of administering justice, we are not entrapped into the support of a wrong and mischievous policy. Territorial extension, indeed, need never enter into the dreams of English statesmanship ; but it would be an act of infatuation to overlook the vast importance of Syria in any present or future distribution of European power, which either the weakness or the crimes of other nations may necessitate. The country which now, not less than in the reigns of the Ptolemies and the Mamelukes, guards and therefore governs the northern frontier of Egypt—which now, as in the days of Alexander, commands one at least of the great approaches to India—is no petty principality, to be surrendered to the love of ease or the importunities of allies.

The first Napoleon, so long as the sea remained open to him, thought no vision too splendid, no sacrifice too great for the acquisition of Syria. The second ruler of that name thinks it due to the honour or the interests of his country to send six

thousand French troops to the Lebanon. It is, however, for us to remember that, though the protection of the Christians and the chastisement of those who have disturbed the peace of the mountain may be the ostensible and perhaps the satisfactory, they are not necessarily the only or the real, causes of so powerful an intervention. The control of the Lebanon is but little removed from the possession of Syria. But if such a prospect is tempting to French ambition, its mere possibility may reasonably awaken our alarm. The experience alike of the distant and of the immediate past, the all but avowed policy of France, the actual tendency of events are warnings to us, when we consult the chart of our dangerous and complicated navigation. If, in the politics of Europe, fortune too often, rather than skill, has stood by the helm and shaped our course, the peculiarities of our national position and the changing circumstances of foreign dynasties and kingdoms have perhaps made that unsteadiness of purpose of less practical moment; but in the politics of the East, and in

the guidance of the destinies of Egypt and Syria, the improvidence of statesmen would be a calamity, to be deplored once and for ever.

THE END.

By the same Author.

THE
ARCHÆOLOGY OF BERKSHIRE.

AN ADDRESS DELIVERED TO THE ARCHÆOLOGICAL ASSOCIATION,
AT NEWBURY, SEPT. 12, 1859,

By the EARL OF CARNARVON.

Second Edition. Fcap. 8vo.

JOHN MURRAY, ALBEMARLE STREET.

WORKS ON SYRIA AND DAMASCUS.

I.

With Maps and Illustrations, 2 vols., post 8vo., 21s.,

FIVE YEARS IN DAMASCUS ; including an Account of the History, Topography, and Antiquities of that City. With Travels and Researches in Palmyra, Lebanon, and the Hauran. By Rev. J. L. PORTER, A.M.

II.

By the same Author.

With Maps, 2 vols, post 8vo., 24s.,

A HANDBOOK FOR SYRIA AND PALESTINE ; including an Account of the Geography, History, Antiquities, and Inhabitants of these Countries, the Peninsula of Sinai, Edom, and the Syrian Desert.

III.

SINAI AND PALESTINE, in Connexion with THEIR HISTORY. By Rev. A. P. STANLEY, D.D. 5th Edition. Plans. 8vo. 16s.

IV.

BIBLICAL RESEARCHES IN PALESTINE, and in the ADJACENT REGIONS. A Journal of Travels in 1838 and 1852. By Rev. EDWARD ROBINSON, D.D. 2nd Edition. Maps and Plans. 3 vols. 8vo. 36s.

V.

A DICTIONARY OF THE BIBLE ; its Antiquities, BIOGRAPHY, GEOGRAPHY, and NATURAL HISTORY. Edited by WILLIAM SMITH, LL.D. Plans and Woodcuts. Vol. I. Medium 8vo. 42s.

VI.

VISITS TO THE MONASTERIES OF THE LEVANT. By Hon. ROBERT CURZON. 4th Edition. Illustrations. Post 8vo. 15s.

JOHN MURRAY, ALBEMARLE STREET.

ALBEMARLE STREET, LONDON.

January, 1860.

MR. MURRAY'S GENERAL LIST OF WORKS.

ABBOTT'S (REV. J.) Philip Musgrave; or, Memoirs of a Church of England Missionary in the North American Colonies. Post 8vo. 2s. 6d.

ABERCROMBIE'S (JOHN, M.D.) Enquiries concerning the Intellectual Powers and the Investigation of Truth. *Fifteenth Edition.* Fcap. 8vo. 6s. 6d.

——— Philosophy of the Moral Feelings. *Twelfth Edition.* Fcap. 8vo. 4s.

——— Pathological and Practical Researches on the Diseases of the Stomach, &c. *Third Edition.* Fcap. 8vo. 6s.

ACLAND'S (REV. CHARLES) Popular Account of the Manners and Customs of India. Post 8vo. 2s. 6d.

ADDISON'S WORKS. A New Edition, with a New Life and Notes. By REV. WHITWELL ELWIN. 4 Vols. 8vo. *In preparation.*

ADOLPHUS'S (J. L.) Letters from Spain, in 1856 and 1857. Post 8vo. 10s. 6d.

ÆSCHYLUS. (The Agamemnon and Choephoræ.) Edited, with Notes. By REV. W. PEILE, D.D. *Second Edition.* 2 Vols. 8vo. 9s. each.

ÆSOP'S FABLES. A New Translation. With Historical Preface. By REV. THOMAS JAMES, M.A. With 100 Woodcuts, by JOHN TENNIEL and J. WOLF. *26th Thousand.* Post 8vo. 2s. 6d.

AGRICULTURAL (THE) JOURNAL. Of the Royal Agricultural Society of England. 8vo. 10s. *Published half-yearly.*

AMBER-WITCH (THE). The most interesting Trial for Witchcraft ever known. Translated from the German by LADY DUFF GORDON. Post 8vo. 2s. 6d.

ARABIAN NIGHTS ENTERTAINMENT. Translated from the Arabic, with Explanatory Notes. By E. W. LANE. *A New Edition.* Edited by E. STANLEY POOLE. With 600 Woodcuts. 3 Vols. 8vo. 42s.

ARTHUR'S (LITTLE) History of England. By LADY CALLCOTT. *Nineteenth Edition.* With 20 Woodcuts. Fcap. 8vo. 2s. 6d.

AUNT IDA'S Walks and Talks; a Story Book for Children. By a LADY. Woodcuts. 16mo. 5s.

AUSTIN'S (SARAH) Fragments from German Prose Writers. With Biographical Notes. Post 8vo. 10s.

——— Translation of Ranke's History of the Popes of Rome. *Third Edition.* 2 Vols. 8vo. 24s.

ADMIRALTY PUBLICATIONS; Issued by direction of the Lords Commissioners of the Admiralty:—

- . A MANUAL OF SCIENTIFIC ENQUIRY, for the Use of Travellers in General. By Various Hands. Edited by Sir JOHN F. HERSCHEL, Bart. *Third Edition*, revised by Rev. ROBERT MAIN. Woodcuts. Post 8vo. 9s.
2. AIRY'S ASTRONOMICAL OBSERVATIONS MADE AT GREENWICH. 1836 to 1847. Royal 4to. 50s. each.
 ——— ASTRONOMICAL RESULTS. 1848 to 1857. 4to. 8s. each.
3. ——— APPENDICES TO THE ASTRONOMICAL OBSERVATIONS.
 1836.—I. Bessel's Refraction Tables.
 II. Tables for converting Errors of R.A. and N.P.D. into Errors of Longitude and Ecliptic P.D. } 8s.
 1837.—I. Logarithms of Sines and Cosines to every Ten Seconds of Time.
 II. Table for converting Sidereal into Mean Solar Time. } 8s.
 1842.—Catalogue of 1439 Stars. 8s.
 1845.—Longitude of Valencia. 8s.
 1847.—Twelve Years' Catalogue of Stars. 14s.
 1851.—Maskelyne's Ledger of Stars. 6s.
 1852.—I. Description of the Transit Circle. 5s.
 II. Regulations of the Royal Observatory. 2s.
 1853.—Bessel's Refraction Tables. 3s.
 1854.—I. Description of the Zenith Tube. 3s.
 II. Six Years' Catalogue of Stars. 10s.
 1856.—Description of the Galvanic Apparatus at Greenwich Observatory. 8s.
4. ——— MAGNETICAL AND METEOROLOGICAL OBSERVATIONS. 1840 to 1847. Royal 4to. 50s. each.
 ——— MAGNETICAL AND METEOROLOGICAL RESULTS. 1848 to 1857. 4to. 8s. each.
5. ——— ASTRONOMICAL, MAGNETICAL, AND METEOROLOGICAL OBSERVATIONS, 1848 to 1857. Royal 4to. 50s. each.
6. ——— REDUCTION OF THE OBSERVATIONS OF PLANETS, 1750 to 1830. Royal 4to. 50s.
7. ——— LUNAR OBSERVATIONS. 1750 to 1830. 2 Vols. Royal 4to. 50s. each.
8. BERNOULLI'S SEXCENTENARY TABLE. *London*, 1779. 4to.
9. BESSEL'S AUXILIARY TABLES FOR HIS METHOD OF CLEARING LUNAR DISTANCES. 8vo.
10. ——— FUNDAMENTA ASTRONOMIÆ: *Regiomontii*, 1818. Folio. 60s.
11. BIRD'S METHOD OF CONSTRUCTING MURAL QUADRANTS. *London*, 1768. 4to. 2s. 6d.
12. ——— METHOD OF DIVIDING ASTRONOMICAL INSTRUMENTS. *London*, 1767. 4to. 2s. 6d.
13. COOK, KING, AND BAYLY'S ASTRONOMICAL OBSERVATIONS. *London*, 1782. 4to. 21s.
14. EIFFE'S ACCOUNT OF IMPROVEMENTS IN CHRONOMETERS. 4to. 2s.
15. ENCKE'S BERLINER JAHRBUCH, for 1830. *Berlin*, 1828. 8vo. 9s.
16. GROOMBRIDGE'S CATALOGUE OF CIRCUMPOLAR STARS. 4to. 10s.
17. HANSEN'S TABLES DE LA LUNE. 4to. 20s.
17. HARRISON'S PRINCIPLES OF HIS TIME-KEEPER. PLATES, 1767. 4to. 5s.
18. HUTTON'S TABLES OF THE PRODUCTS AND POWERS OF NUMBERS. 1781. Folio. 7s. 6d.
19. LAX'S TABLES FOR FINDING THE LATITUDE AND LONGITUDE. 1821. 8vo. 10s.

ADMIRALTY PUBLICATIONS—*continued.*

20. LUNAR OBSERVATIONS at GREENWICH. 1783 to 1819. Compared with the Tables, 1821. 4to. 7s. 6d.
22. MASKELYNE'S ACCOUNT OF THE GOING OF HARRISON'S WATCH. 1767. 4to. 2s. 6d.
21. MAYER'S DISTANCES of the MOON'S CENTRE from the PLANETS. 1822, 3s.; 1823, 4s. 6d. 1824 to 1835, 8vo. 4s. each.
23. ——— THEORIA LUNÆ JUXTA SYSTEMA NEWTONIANUM 4to. 2s. 6d.
24. ——— TABULÆ MOTUUM SOLIS ET LUNÆ. 1770. 4to. 5s.
25. ——— ASTRONOMICAL OBSERVATIONS MADE AT GOTTINGEN, from 1756 to 1761. 1826. Folio. 7s. 6d.
26. NAUTICAL ALMANACS, from 1767 to 1861. 8vo. 2s. 6d. each.
27. ——— SELECTIONS FROM THE ADDITIONS up to 1812. 8vo. 5s. 1834-54. 8vo. 5s.
28. ——— SUPPLEMENTS, 1828 to 1833, 1837 and 1838. 8vo. 2s. each.
29. ——— TABLE requisite to be used with the N.A. 1781. 8vo. 5s.
30. POND'S ASTRONOMICAL OBSERVATIONS. 1811 to 1835. 4to. 21s. each.
31. RAMSDEN'S ENGINE for DIVIDING MATHEMATICAL INSTRUMENTS. 4to. 5s.
32. ——— ENGINE for DIVIDING STRAIGHT LINES. 4to. 5s.
33. SABINE'S PENDULUM EXPERIMENTS to DETERMINE THE FIGURE OF THE EARTH. 1825. 4to. 40s.
34. SHEPHERD'S TABLES for CORRECTING LUNAR DISTANCES. 1772. Royal 4to. 21s.
35. ——— TABLES, GENERAL, of the MOON'S DISTANCE from the SUN, and 10 STARS. 1787. Folio. 5s. 6d.
36. TAYLOR'S SEXAGESIMAL TABLE. 1780. 4to. 15s.
37. ——— TABLES OF LOGARITHMS. 4to. 3l.
38. TIARK'S ASTRONOMICAL OBSERVATIONS for the LONGITUDE of MADEIRA. 1822. 4to. 5s.
39. ——— CHRONOMETRICAL OBSERVATIONS for DIFFERENCES of LONGITUDE between DOVER, PORTSMOUTH, and FALMOUTH. 1823. 4to. 5s.
40. VENUS and JUPITER: OBSERVATIONS of, compared with the TABLES. London, 1822. 4to. 2s.
41. WALES' AND BAYLY'S ASTRONOMICAL OBSERVATIONS. 1777. 4to. 21s.
42. WALES' REDUCTION OF ASTRONOMICAL OBSERVATIONS MADE IN THE SOUTHERN HEMISPHERE. 1764-1771. 1788. 4to. 10s. 6d.

BABBAGE'S (CHARLES) Economy of Machinery and Manufactures.
Fourth Edition. Fcap. 8vo. 6s.

———— Ninth Bridgewater Treatise. 8vo. 9s. 6d.

———— Reflections on the Decline of Science in England,
and on some of its Causes. 4to. 7s. 6d.

———— Views of the Industry, the Science, and the Govern-
ment of England, 1851. *Second Edition.* 8vo. 7s. 6d.

BAIKIE'S (W. B.) Narrative of an Exploring Voyage up the Rivers Quorra and Tshadda in 1854. Map. 8vo. 16s.

BANKES' (GEORGE) STORY OF CORFE CASTLE, with documents relating to the Time of the Civil Wars, &c. Woodcuts. Post 8vo. 10s. 6d.

BASSOMPIERRE'S Memoirs of his Embassy to the Court of England in 1626. Translated with Notes. 8vo. 9s. 6d.

BARROW'S (SIR JOHN) Autobiographical Memoir, including Reflections, Observations, and Reminiscences at Home and Abroad. From Early Life to Advanced Age. Portrait. 8vo. 16s.

————— Voyages of Discovery and Research within the Arctic Regions, from 1818 to the present time. Abridged and arranged from the Official Narratives. 8vo. 15s.

————— (SIR GEORGE) Ceylon; Past and Present. Map. Post 8vo. 6s. 6d.

————— (JOHN) Naval Worthies of Queen Elizabeth's Reign, their Gallant Deeds, Daring Adventures, and Services in the infant state of the British Navy. 8vo. 14s.

————— Life and Voyages of Sir Francis Drake. With numerous Original Letters. Post 8vo. 2s. 6d.

BEES AND FLOWERS. Two Essays. By Rev. Thomas James. Reprinted from the "Quarterly Review." Fcap. 8vo. 1s. each.

BELL'S (SIR CHARLES) Mechanism and Vital Endowments of the Hand as evincing Design. *Sixth Edition*. Woodcuts. Post 8vo. 7s. 6d.

BENEDICT'S (JULES) Sketch of the Life and Works of Felix Mendelssohn Bartholdy. *Second Edition*. 8vo. 2s. 6d.

BERTHA'S Journal during a Visit to her Uncle in England. Containing a Variety of Interesting and Instructive Information. *Seventh Edition*. Woodcuts. 12mo. 7s. 6d.

BIRCH'S (SAMUEL) History of Ancient Pottery and Porcelain: Egyptian, Assyrian, Greek, Roman, and Etruscan. With 200 Illustrations. 2 Vols. Medium 8vo. 42s.

BLUNT'S (REV. J. J.) Principles for the proper understanding of the Mosaic Writings, stated and applied, together with an Incidental Argument for the truth of the Resurrection of our Lord. Being the tions. HULSEAN LECTURES for 1832. Post 8vo. 6s. 6d.

————— Undesigned Coincidences in the Writings of the Old and New Testament, an Argument of their Veracity: with an Appendix containing Undesigned Coincidences between the Gospels, Acts, and Josephus. *Sixth Edition*. Post 8vo. 7s. 6d.

————— History of the Church in the First Three Centuries. *Second Edition*. 8vo. 9s. 6d.

————— Parish Priest; His Duties, Acquirements and Obligations. *Third Edition*. Post 8vo. 7s. 6d.

————— Lectures on the Right Use of the Early Fathers. *Second Edition*. 8vo. 15s.

————— Plain Sermons Preached to a Country Congregation. *Second Edition*. 2 Vols. Post 8vo. 7s. 6d. each.

BLACKSTONE'S COMMENTARIES on the Laws of England. A New Edition, adapted to the present state of the law. By R. MALCOLM KERR, LL.D. 4 Vols. 8vo. 42s.

— FOR STUDENTS. Being those Portions of the above work which relate to the BRITISH CONSTITUTION and the RIGHTS OF PERSONS. By R. MALCOLM KERR, LL.D. *Second Thousand*. Post 8vo. 9s.

BLAINE (ROBERTON) on the Laws of Artistic Copyright and their Defects, for Artists, Engravers, Printsellers, &c. 8vo. 3s. 6d.

BOOK OF COMMON PRAYER. With 1000 Illustrations of Borders, Initials, and Woodcut Vignettes. *A New Edition*. Medium 8vo. 21s. cloth, 31s. 6d. calf, or 42s. morocco.

BOSWELL'S (JAMES) Life of Dr. Johnson. Including the Tour to the Hebrides. Edited by Mr. CROKER. *Third Edition*. Portraits. Royal 8vo. 10s. sewed, 12s. cloth.

BORROW'S (GEORGE) Lavengro; The Scholar—The Gipsy—and the Priest. Portrait. 3 Vols. Post 8vo. 30s.

— Romany Rye; a Sequel to Lavengro. *Second Edition*. 2 Vols. Post 8vo. 21s.

— Bible in Spain; or the Journeys, Adventures, and Imprisonments of an Englishman in an Attempt to circulate the Scriptures in the Peninsula. 3 Vols. Post 8vo. 27s., or *Popular Edition*. 16mo, 6s.

— Zincali, or the Gipsies of Spain; their Manners, Customs, Religion, and Language. 2 Vols. Post 8vo. 18s., or *Popular Edition*. 16mo, 6s.

BRAY'S (MRS.) Life of Thomas Stothard, R.A. With Personal Reminiscences. Illustrated with Portrait and 60 Woodcuts of his chief works. 4to.

BREWSTER'S (SIR DAVID) Martyrs of Science, or the Lives of Galileo, Tycho Brahe, and Kepler. *Fourth Edition*. Fcap. 8vo. 4s. 6d.

— More Worlds than One. The Creed of the Philosopher and the Hope of the Christian. *Eighth Edition*. Post 8vo. 6s.

— Stereoscope: its History, Theory, Construction, and Application to the Arts and to Education. Woodcuts. 12mo. 5s. 6d.

— Kaleidoscope: its History, Theory, and Construction, with its application to the Fine and Useful Arts. *Second Edition*. Woodcuts. Post 8vo. 5s. 6d.

BRITISH ASSOCIATION REPORTS. 8vo. York and Oxford, 1831-32, 13s. 6d. Cambridge, 1833, 12s. Edinburgh, 1834, 15s. Dublin, 1835, 13s. 6d. Bristol, 1836, 12s. Liverpool, 1837, 16s. 6d. Newcastle, 1838, 15s. Birmingham, 1839, 13s. 6d. Glasgow, 1840, 15s. Plymouth, 1841, 13s. 6d. Manchester, 1842, 10s. 6d. Cork, 1843, 12s. York, 1844, 20s. Cambridge, 1845, 12s. Southampton, 1846, 15s. Oxford, 1847, 18s. Swansea, 1848, 9s. Birmingham, 1849, 10s. Edinburgh, 1850, 15s. Ipswich, 1851, 16s. 6d. Belfast, 1852, 15s. Hull, 1853, 10s. 6d. Liverpool, 1854, 18s. Glasgow, 1855, 15s.; Cheltenham, 1856, 18s.; Dublin, 1857, 15s.; Leeds 1858, 20s.

BRITISH CLASSICS. A New Series of Standard English Authors, printed from the most correct text, and edited with elucidatory notes. Published occasionally in demy 8vo. Volumes.

Already Published.

GOLDSMITH'S WORKS. Edited by PETER CUNNINGHAM, F.S.A. Vignettes. 4 Vols. 30s.

GIBBON'S DECLINE AND FALL OF THE ROMAN EMPIRE. Edited by WILLIAM SMITH, LL.D. Portrait and Maps. 8 Vols. 60s.

JOHNSON'S LIVES OF THE ENGLISH POETS. Edited by PETER CUNNINGHAM, F.S.A. 3 Vols. 22s. 6d.

BYRON'S POETICAL WORKS. Edited, with Notes. 6 vols. 45s.

In Preparation.

WORKS OF POPE. Edited, with Notes.

WORKS OF DRYDEN. Edited, with Notes.

HUME'S HISTORY OF ENGLAND. Edited, with Notes.

LIFE, LETTERS, AND JOURNALS OF SWIFT. By JOHN FORSTER.

WORKS OF SWIFT. Edited by JOHN FORSTER.

BROUGHTON'S (LORD) Journey through Albania and other Provinces of Turkey in Europe and Asia, to Constantinople, 1809—10. *Third Edition.* Maps and Woodcuts. 2 Vols. 8vo. 30s.

———— Visits to Italy, from the Year 1816 to 1824. *Second Edition.* 2 vols. Post 8vo. 18s.

BUBBLES FROM THE BRUNNEN OF NASSAU. By an Old MAN. *Sixth Edition.* 16mo. 5s.

BUNBURY'S (C. J. F.) Journal of a Residence at the Cape of Good Hope; with Excursions into the Interior, and Notes on the Natural History and Native Tribes of the Country. Woodcuts. Post 8vo. 9s.

BUNYAN (JOHN) and Oliver Cromwell. Select Biographies. By ROBERT SOUTHEY. Post 8vo. 2s. 6d.

BUONAPARTE'S (NAPOLEON) Confidential Correspondence with his Brother Joseph, sometime King of Spain. *Second Edition.* 2 vols. 8vo. 26s.

BURGHERSH'S (LORD) Memoir of the Operations of the Allied Armies under Prince Schwarzenberg and Marshal Blucher during the latter end of 1813—14. 8vo. 21s.

———— Early Campaigns of the Duke of Wellington in Portugal and Spain. 8vo. 8s. 6d.

BURGON'S (Rev. J. W.) Portrait of a Christian Gentleman: a Memoir of the late Patrick Fraser Tytler, author of "The History of Scotland." *Second Edition.* Post 8vo. 9s.

BURN'S (LIEUT-COL.) French and English Dictionary of Naval and Military Technical Terms. *Third Edition.* Crown 8vo. 15s.

BURNS' (ROBERT) Life. By JOHN GIBSON LOCKHART. Fifth Edition. Fcap. 8vo. 3s.

BURR'S (G. D.) Instructions in Practical Surveying, Topographical Plan Drawing, and on sketching ground without Instruments. *Third Edition.* Woodcuts. Post 8vo. 7s. 6d.

BUXTON'S (SIR FOWELL) Memoirs. With Selections from his Correspondence. By his Son. Portrait. *Fifth Edition.* 8vo. 16s. The same, Post 8vo. 8s. 6d.; or, an *Abridged Edition*, Portrait, Fcap. 8vo. 2s.

BYRON'S (LORD) Life, Letters, and Journals. By THOMAS MOORE. Plates. 6 Vols. Fcap. 8vo. 18s.

——— Life, Letters, and Journals. By THOMAS MOORE. With Portraits. Royal 8vo. 9s., or 10s. 6d. in cloth.

——— Poetical Works. Portrait. 6 Vols. Demy 8vo. 45s.

——— Poetical Works. Plates. 10 Vols. Fcap. 8vo. 30s.

——— Poetical Works. With Engravings. Royal 8vo. 9s., or 10s. 6d. in cloth.

——— Poetical Works. Printed in small but beautifully clear type. Portrait. Crown 8vo. 9s.

——— Poetical Works. 8 Vols. 24mo. 20s.

——— Childe Harold's Pilgrimage. Illustrated, with 80 Wood Engravings. Crown 8vo. 21s.

——— Childe Harold. Crown 8vo. 10s. 6d.

——— Childe Harold. 24mo. 2s. 6d.

——— Childe Harold. Portrait and Titles. Fcap. 8vo. 1s.

——— Childe Harold. Portrait. Post 8vo. 6d.

——— Dramas. 2 Vols. 24mo. 5s.

——— Tales and Poems. 24mo. 2s. 6d.

——— Miscellaneous. 2 Vols. 24mo. 5s.

——— Don Juan and Beppo: 2 Vols. 24mo. 5s.

——— Beauties. Poetry and Prose. Portrait, Fcap. 8vo. 3s. 6d.

CARNARVON'S (LORD) Portugal, Galicia, and the Basque Provinces. From Notes made during a Journey to those Countries. *Third Edition.* Post 8vo. 6s.

——— Archæology of Berkshire. Fcap. 8vo. 1s.

CAMPBELL'S (LORD) Lives of the Lord Chancellors and Keepers of the Great Seal of England. From the Earliest Times to the Death of Lord Eldon in 1838. *Fourth Edition.* 10 Vols. Crown 8vo. 6s. each.

——— Life of Lord Chancellor Bacon. Fcap. 8vo. 2s. 6d.

——— Lives of the Chief Justices of England. From the Norman Conquest to the Death of Lord Tenterden. *Second Edition.* 3 Vols. 8vo. 42s.

——— Shakspeare's Legal Acquirements Considered. 8vo. 5s. 6d.

——— (GEORGE) Modern India. A Sketch of the System of Civil Government. With some Account of the Natives and Native Institutions. *Second Edition.* 8vo. 16s.

——— India as it may be. An Outline of a proposed Government and Policy. 8vo. 12s.

——— (THOS.) Short Lives of the British Poets. With an Essay on English Poetry. Post 8vo. 6s.

- CALVIN'S (JOHN)** Life. With Extracts from his Correspondence
By THOMAS H. DYER. Portrait. 8vo. 15s.
- CALLCOTT'S (LADY)** Little Arthur's History of England.
Nineteenth Edition. With 20 Woodcuts. Fcap. 8vo. 2s. 6d.
- CARMICHAEL'S (A. N.)** Greek Verbs. Their Formations,
Irregularities, and Defects. *Second Edition.* Post 8vo. 8s. 6d.
- CASTLEREAGH (THE)** DESPATCHES, from the commencement
of the official career of the late Viscount Castlereagh to the close of his
life. Edited by the MARQUIS OF LONDONDERY. 12 Vols. 8vo. 14s. each.
- CATHCART'S (SIR GEORGE)** Commentaries on the War in Russia
and Germany, 1812-13. Plans. 8vo. 14s.
- Military Operations in Kaffraria, which led to the
Termination of the Kaffir War. *Second Edition.* 8vo. 12s.
- CAVALCASELLE (G. B.)** Notices of the Early Flemish Painters;
Their Lives and Works. Woodcuts. Post 8vo. 12s.
- CHANTREY (SIR FRANCIS).** Winged Words on Chantrey's Wood-
cocks. Edited by JAS. P. MUIRHEAD. Etchings. Square 8vo. 10s. 6d.
- CHARMED ROE (THE);** or, The Story of the Little Brother and
Sister. By OTTO SPECKTER. Plates. 16mo. 5s.
- COBBOLD'S (REV. R. H.)** Pictures of the Chinese drawn by them-
selves. With Descriptions. Plates. Crown 8vo. 9s.
- CLAUSEWITZ'S (CARL VON)** Campaign of 1812, in Russia.
Translated from the German by LORD ELLESMERE. Map. 8vo. 10s. 6d.
- CLIVE'S (LORD)** Life. By REV. G. R. GLEIG, M.A. Post 8vo. 6s.
- COLERIDGE (SAMUEL TAYLOR).** Specimens of his Table-Talk.
Fourth Edition. Portrait. Fcap. 8vo. 6s.
- (HENRY NELSON) Introductions to the Study of
the Greek Classic Poets. *Third Edition.* Fcap. 8vo. 5s. 6d.
- COLONIAL LIBRARY.** [See Home and Colonial Library.]
- COOKERY (DOMESTIC).** Founded on Principles of Economy and
Practical Knowledge, and adapted for Private Families. *New Edition.*
Woodcuts. Fcap. 8vo. 5s.
- CORNWALLIS (THE)** Papers and Correspondence during the
American War,—Administrations in India,—Union with Ireland, and
Peace of Amiens. Edited by CHARLES ROSS. *Second Edition.* 3 Vols.
8vo. 63s.
- CRABBE'S (REV. GEORGE)** Life, Letters, and Journals. By his Son.
Portrait. Fcap. 8vo. 3s.
- Poetical Works. Plates. 8 Vols. Fcap. 8vo. 24s.
- Poetical Works. Plates. Royal 8vo. 10s. 6d.
- CRAIK'S (G. L.)** Pursuit of Knowledge under Difficulties.
New Edition. 2 Vols. Post 8vo. 12s.
- CURZON'S (HON. ROBERT)** Visits to the Monasteries of the Levant.
Fourth Edition. Woodcuts. Post 8vo. 15s.
- ARMENIA AND ERZEROUM. A Year on the Frontiers of
Russia, Turkey, and Persia. *Third Edition.* Woodcuts. Post 8vo. 7s. 6d.

CUNNINGHAM'S (ALLAN) Life of Sir David Wilkie. With his Journals and Critical Remarks on Works of Art. Portrait. 3 Vols. 8vo. 42s.

————— Poems and Songs. Now first collected and arranged, with Biographical Notice. 24mo 2s. 6d.

————— (CAPT. J. D.) History of the Sikhs. From the Origin of the Nation to the Battle of the Sutlej. *Second Edition.* Maps. 8vo. 15s.

————— (PETER) London—Past and Present. A Handbook to the Antiquities, Curiosities, Churches, Works of Art, Public Buildings, and Places connected with interesting and historical associations. *Second Edition.* Post 8vo. 16s.

————— Modern London. A complete Guide for Visitors to the Metropolis. Map. 16mo. 5s.

————— Westminster Abbey. Its Art, Architecture, and Associations. Woodcuts. Fcap. 8vo. 1s.

————— Works of Oliver Goldsmith. Edited with Notes. Vignettes. 4 vols. 8vo. 30s. (Murray's British Classics.)

————— Lives of Eminent English Poets. By SAMUEL JOHNSON, LL.D. Edited with Notes. 3 vols. 8vo. 22s. 6d. (Murray's British Classics.)

CROKER'S (J. W.) Progressive Geography for Children. *Fifth Edition.* 18mo. 1s. 6d.

————— Stories for Children, Selected from the History of England. *Fifteenth Edition.* Woodcuts. 16mo. 2s. 6d.

————— Boswell's Life of Johnson. Including the Tour to the Hebrides. *Third Edition.* Portraits. Royal 8vo. 10s. sewed, or 12s. cloth.

————— LORD HERVEY'S Memoirs of the Reign of George the Second, from his Accession to the death of Queen Caroline. Edited with Notes. *Second Edition.* Portrait. 2 Vols. 8vo. 21s.

————— Essays on the Early Period of the French Revolution. Reprinted from the Quarterly Review. 8vo. 15s.

————— Historical Essay on the Guillotine. Fcap. 8vo. 1s.

CROMWELL (OLIVER) and John Bunyan. By ROBERT SOUTHEY. Post 8vo. 2s. 6d.

CROWE'S (J. A.) Notices of the Early Flemish Painters; their Lives and Works. Woodcuts. Post 8vo. 12s.

CURETON (REV. W.) Remains of a very Ancient Recension of the Four Gospels in Syriac, hitherto unknown in Europe. Discovered, Edited, and Translated. 4to. 24s.

DARWIN'S (CHARLES) Journal of Researches into the Natural History and Geology of the Countries visited during a Voyage round the World. Post 8vo. 8s. 6d.

————— Origin of Species by Means of Natural Selection; or, the Preservation of Favoured Races in the Struggle for Life. Post 8vo. 14s.

DAVIS'S (SIR J. F.) China: A General Description of that Empire and its Inhabitants, down to 1857. *New Edition.* Woodcuts. 2 Vols. Post 8vo. 14s.

DAVY'S (SIR HUMPHRY) Consolations in Travel; or, Last Days of a Philosopher. *Fifth Edition.* Woodcuts. Fcap. 8vo. 6s.

————— Salmonia; or, Days of Fly Fishing. With some Account of the Habits of Fishes belonging to the genus Salmo. *Fourth Edition.* Woodcuts. Fcap. 8vo. 6s.

- DENNIS' (GEORGE)** Cities and Cemeteries of Etruria. Plates. 2 Vols. 8vo. 42s.
- DOG-BREAKING ;** the Most Expeditious, Certain, and Easy Method, whether great excellence or only mediocrity be required. By **LIEUT.-COL. HUTCHINSON.** *Third Edition.* Revised and enlarged. Woodcuts. Post 8vo. 9s.
- DOMESTIC MODERN COOKERY.** Founded on Principles of Economy and Practical Knowledge, and adapted for Private Families. *New Edition.* Woodcuts. Fcap. 8vo. 5s.
- DOUGLAS'S (GENERAL SIR HOWARD)** Treatise on the Theory and Practice of Gunnery. *Fourth Edition.* Plates. 8vo. 21s.
- Treatise on Military Bridges, and the Passages of Rivers in Military Operations. *Third Edition.* Plates. 8vo. 21s.
- Naval Warfare with Steam. 8vo. 8s. 6d.
- Modern Systems of Fortification, with special reference to the Naval, Littoral, and Internal Defence of England. Plans. 8vo. 12s.
- DRAKE'S (SIR FRANCIS)** Life, Voyages, and Exploits, by Sea and Land. By **JOHN BARROW.** *Third Edition.* Post 8vo. 2s. 6d.
- DRINKWATER'S (JOHN)** History of the Siege of Gibraltar, 1779-1783. With a Description and Account of that Garrison from the Earliest Periods. Post 8vo. 2s. 6d.
- DUDLEY'S (EARL OF)** Letters to the late Bishop of Llandaff. *Second Edition.* Portrait. 8vo. 10s. 6d.
- DUFFERIN'S (LORD)** Letters from High Latitudes, being some Account of a Yacht Voyage to Iceland, &c., in 1856. *Fourth Edition.* Woodcuts. Post 8vo. 9s.
- DURHAM'S (ADMIRAL SIR PHILIP)** Naval Life and Services. By **CAPT. ALEXANDER MURRAY.** 8vo. 5s. 6d.
- DYER'S (THOMAS H.)** Life and Letters of John Calvin. Compiled from authentic Sources. Portrait. 8vo. 15s.
- EASTLAKE (SIR CHARLES)** The Schools of Painting in Italy. From the Earliest times. From the German of **KUGLER.** Edited, with Notes. *Third Edition.* Illustrated from the Old Masters. 2 Vols. Post 8vo. 30s.
- EASTWICK'S (E. B.)** Handbook for Bombay and Madras, with Directions for Travellers, Officers, &c. Map. 2 Vols. Post 8vo. 24s.
- EDWARDS' (W. H.)** Voyage up the River Amazon, including a Visit to Para. Post 8vo. 2s. 6d.
- EGERTON'S (HON. CAPT. FRANCIS)** Journal of a Winter's Tour in India; with a Visit to Nepaul. Woodcuts. 2 Vols. Post 8vo. 18s.
- ELDON'S (LORD CHANCELLOR)** Public and Private Life, with Selections from his Correspondence and Diaries. By **HORACE TWISS.** *Third Edition.* Portrait. 2 Vols. Post 8vo. 21s.
- ELIOT'S (HON. W. G. C.)** Khans of the Crimea. Being a Narrative of an Embassy from Frederick the Great to the Court of Krim Gerai. Translated from the German. Post 8vo. 6s.
- ELLIS (MRS.)** On the Education of Character, with Hints on Moral Training. Post 8vo. 7s. 6d.
- (**REV. W.**) Three Visits to Madagascar. During 1853, '54, and '56, including a Journey to the Capital, with notices of Natural History, and Present Civilisation of the People. *Fifth Thousand.* Map and Woodcuts. 8vo. 16s.

ELLESMERE'S (LORD) Two Sieges of Vienna by the Turks.
Translated from the German. Post 8vo. 2s. 6d.

Second Campaign of Radetzky in Piedmont.
The Defence of Temeswar and the Camp of the Ban. From the German.
Post 8vo. 6s. 6d.

Campaign of 1812 in Russia, from the German
of General Carl Von Clausewitz. Map. 8vo. 10s. 6d.

Pilgrimage, and other Poems. Crown 4to. 24s.

Essays on History, Biography, Geography, and
Engineering. 8vo. 12s.

ELPHINSTONE'S (HON. MOUNTSTUART) History of India—the
Hindoo and Mahomedan Periods. *Fourth Edition.* With an Index.
Map. 8vo. 18s.

ELWIN'S (REV. W.) Lives of Eminent British Poets. From
Chaucer to Wordsworth. 4 Vols. 8vo. *In Preparation.*

ENGLAND (HISTORY OF) from the Peace of Utrecht to the Peace
of Versailles, 1713–83. By LORD MAHON. *Library Edition*, 7 Vols.
8vo, 93s.; or, *Popular Edition*, 7 Vols. Post 8vo. 35s.

From the First Invasion by the Romans,
down to the 14th year of Queen Victoria's Reign. By MRS. MARKHAM.
98th Edition. Woodcuts. 12mo. 6s.

As it is: Social, Political, and Industrial, in the
19th Century. By W. JOHNSTON. 2 Vols. Post 8vo. 18s.

and France under the House of Lancaster. With an
Introductory View of the Early Reformation. *Second Edition.* 8vo. 15s.

ENGLISHWOMAN IN AMERICA. Post 8vo. 10s. 6d.

RUSSIA: or, Impressions of Manners
and Society during a Ten Years' Residence in that Country. *Fifth
Thousand.* Woodcuts. Post 8vo. 10s. 6d.

EOTHEN; or, Traces of Travel brought Home from the East.
A New Edition. Post 8vo. 7s. 6d.

ERSKINE'S (CAPT., R.N.) Journal of a Cruise among the Islands
of the Western Pacific, including the Fejees, and others inhabited by
the Polynesian Negro Races. Plates. 8vo. 16s.

ESKIMAUX (THE) and English Vocabulary, for the use of Travellers
in the Arctic Regions. 16mo. 3s. 6d.

ESSAYS FROM "THE TIMES." Being a Selection from the
LITERARY PAPERS which have appeared in that Journal. *Seventh
Thousand.* 2 vols. Fcap. 8vo. 8s.

EXETER'S (BISHOP OF) Letters to the late Charles Butler, on the
Theological parts of his Book of the Roman Catholic Church; with
Remarks on certain Works of Dr. Milner and Dr. Lingard, and on some
parts of the Evidence of Dr. Doyle. *Second Edition.* 8vo. 16s.

FAIRY RING (THE), A Collection of TALES and STORIES for Young
Persons. From the German. By J. E. TAYLOR. Illustrated by RICHARD
DOYLE. *Second Edition.* Fcap. 8vo.

FALKNER'S (FRED.) Muck Manual for the Use of Farmers. A
Treatise on the Nature and Value of Manures. *Second Edition*, with a
Glossary of Terms and an Index. Fcap. 8vo. 5s.

- FAMILY RECEIPT-BOOK.** A Collection of a Thousand Valuable and Useful Receipts. Fcap. 8vo. 5s. 6d.
- FANCOURT'S (COL.)** History of Yucatan, from its Discovery to the Close of the 17th Century. With Map. 8vo. 10s. 6d.
- FARRAR'S (REV. A. S.)** Science in Theology. Sermons Preached before the University of Oxford. 8vo. 9s.
- FEATHERSTONHAUGH'S (G. W.)** Tour through the Slave States of North America, from the River Potomac, to Texas and the Frontiers of Mexico. Plates. 2 Vols. 8vo. 26s.
- FELLOWS' (SIR CHARLES)** Travels and Researches in Asia Minor, more particularly in the Province of Lydia. *New Edition.* Plates. Post 8vo. 9s.
- FERGUSSON'S (JAMES)** Palaces of Nineveh and Persepolis Restored: an Essay on Ancient Assyrian and Persian Architecture. With 45 Woodcuts. 8vo. 16s.
- Handbook of Architecture. Being a Concise and Popular Account of the Different Styles prevailing in all Ages and Countries in the World. With a Description of the most remarkable Buildings. *Fourth Thousand.* With 850 Illustrations. 8vo. 26s.
- FERRIER'S (T. P.)** Caravan Journeys in Persia, Affghanistan, Herat, Turkistan, and Beloochistan, with Descriptions of Meshed, Balk, and Candahar, and Sketches of the Nomade Tribes of Central Asia. *Second Edition.* Map. 8vo. 21s.
- History of the Afghans. Map. 8vo. 21s.
- FEUERBACH'S** Remarkable German Crimes and Trials. Translated from the German by Lady DUFF GORDON. 8vo. 12s.
- FISHER'S (REV. GEORGE)** Elements of Geometry, for the Use of Schools. *Fifth Edition.* 18mo. 1s. 6d.
- First Principles of Algebra, for the Use of Schools. *Fifth Edition.* 18mo. 1s. 6d.
- FLOWER GARDEN (THE).** An Essay. By REV. THOS. JAMES. Reprinted from the "Quarterly Review." Fcap. 8vo. 1s.
- FORD'S (RICHARD)** Handbook for Spain, Andalusia, Ronda, Valencia, Catalonia, Granada, Galicia, Arragon, Navarre, &c. *Third Edition.* 2 Vols. Post 8vo. 30s.
- Gatherings from Spain. Post 8vo. 6s.
- FORSTER'S (JOHN)** Historical & Biographical Essays. 2 Vols. Post 8vo. 21s.
- | | |
|--------------------------------------|------------------------|
| I. The Grand Remonstrance, 1641. | IV. Daniel De Foe. |
| II. The Plantagenets and the Tudors. | V. Sir Richard Steele. |
| III. Civil Wars & Oliver Cromwell. | VI. Charles Churchill. |
| | VII. Samuel Foote. |
- FORSYTH'S (WILLIAM)** Hortensius, or the Advocate: an Historical Essay on the Office and Duties of an Advocate. Post 8vo. 12s.
- History of Napoleon at St. Helena. From the Letters and Journals of SIR HUDSON LOWE. Portrait and Maps. 3 Vols. 8vo. 45s.
- FORTUNE'S (ROBERT)** Narrative of Two Visits to China, between the years 1843-52, with full Descriptions of the Culture of the Tea Plant. *Third Edition.* Woodcuts. 2 Vols. Post 8vo. 18s.
- Residence among the Chinese: Inland, on the Coast, and at Sea, during 1853-56. Woodcuts. 8vo. 16s.
- FRANCE (HISTORY OF).** From the Conquest by the Gauls to the Death of Louis Philippe. By MRS. MARKHAM. *56th Thousand.* Woodcuts. 12mo. 6s.

FRENCH (THE) in Algiers; The Soldier of the Foreign Legion—
and the Prisoners of Abd-el-Kadir. Translated by Lady DUFF GORDON.
Post 8vo. 2s. 6d.

GALTON'S (FRANCIS) Art of Travel; or, Hints on the Shifts and
Contrivances available in Wild Countries. *Third Edition, enlarged.*
Woodcuts. Post 8vo. 7s. 6d.

GEOGRAPHICAL (THE) Journal. Published by the Royal Geo-
graphical Society of London. 8vo.

GERMANY (HISTORY OF). From the Invasion by Marius, to the
present time. On the plan of Mrs. MARKHAM. *Fifteenth Thousand.* Wood-
cuts. 12mo. 6s.

GIBBON'S (EDWARD) Decline and Fall of the Roman Empire. *A*
New Edition. Preceded by his Autobiography. Edited with Notes
by Dr. WM. SMITH. Maps. 8 Vols. 8vo. 60s.

———— The Student's Gibbon; Being the History of the
Decline and Fall, Abridged, incorporating the Researches of Recent
Commentators. By Dr. WM. SMITH. *Sixth Thousand.* Woodcuts. Post
8vo. 7s. 6d.

GIFFARD'S (EDWARD) Deeds of Naval Daring; or, Anecdotes of
the British Navy. 2 Vols. Fcap. 8vo. 5s.

GISBORNE'S (THOMAS) Essays on Agriculture. *Third Edition.*
Post 8vo.

GLADSTONE'S (W. E.) Prayers arranged from the Liturgy for
Family Use. *Second Edition.* 12mo. 2s. 6d.

GOLDSMITH'S (OLIVER) Works. A New Edition. Printed from
the last editions revised by the Author. Edited by PETER CUNNING-
HAM. Vignettes. 4 Vols. 8vo. 30s. (Murray's British Classics.)

GLEIG'S (REV. G. R.) Campaigns of the British Army at Washing-
ton and New Orleans. Post 8vo. 2s. 6d.

———— Story of the Battle of Waterloo. Compiled from Public
and Authentic Sources. Post 8vo. 5s.

———— Narrative of Sir Robert Sale's Brigade in Afghanistan,
with an Account of the Seizure and Defence of Jellalabad. Post 8vo. 2s. 6d.

———— Life of Robert Lord Clive. Post 8vo. 5s.

———— Life and Letters of General Sir Thomas Munro. Post
8vo. 5s.

GORDON'S (SIR ALEX. DUFF) Sketches of German Life, and Scenes
from the War of Liberation. From the German. Post 8vo. 6s.

———— (LADY DUFF) Amber-Witch: the most interesting
Trial for Witchcraft ever known. From the German. Post 8vo. 2s. 6d.

———— French in Algiers. 1. The Soldier of the Foreign
Legion. 2. The Prisoners of Abd-el-Kadir. From the French.
Post 8vo. 2s. 6d.

———— Remarkable German Crimes and Trials. From the
German of Fuerbach. 8vo. 12s.

GRANT'S (ASAHEL) Nestorians, or the Lost Tribes; containing
Evidence of their Identity, their Manners, Customs, and Ceremonies;
with Sketches of Travel in Ancient Assyria, Armenia, and Mesopotamia;
and Illustrations of Scripture Prophecy. *Third Edition.* Fcap 8vo. 6s.

GRENVILLE (THE) PAPERS. Being the Public and Private Correspondence of George Grenville, his Friends and Contemporaries, during a period of 30 years.—Including his **DIARY OF POLITICAL EVENTS** while First Lord of the Treasury. Edited, with Notes, by W. J. SMITH. 4 Vols. 8vo. 16s. each.

GREEK GRAMMAR FOR SCHOOLS. Abridged from Matthiæ. By the BISHOP OF LONDON. *Ninth Edition*, revised by Rev. J. EDWARDS. 12mo. 3s.

GREY'S (SIR GEORGE) Polynesian Mythology, and Ancient Traditional History of the New Zealand Race. Woodcuts. Post 8vo. 10s. 6d.

GROTE'S (GEORGE) History of Greece. From the Earliest Times to the close of the generation contemporary with the death of Alexander the Great. *Third Edition.* Maps and Index. 12 vols. 8vo. 16s. each.

——— (MRS.) **Memoir of the Life of the late Ary Scheffer.** Portrait, 8vo. (Nearly Ready.)

GROSVENOR'S (LORD ROBERT) Leaves from my Journal during the Summer of 1851. *Second Edition.* Plates. Post 8vo. 3s. 6d.

GUSTAVUS VASA (History of), King of Sweden. With Extracts from his Correspondence. Portrait. 8vo. 10s. 6d.

HALLAM'S (HENRY) Constitutional History of England, from the Accession of Henry the Seventh to the Death of George the Second. *Seventh Edition.* 3 Vols. 8vo. 30s.

——— **History of Europe during the Middle Ages.** *Tenth Edition.* 3 Vols. 8vo. 30s.

——— **Introduction to the Literary History of Europe, during the 16th, 17th, and 18th Centuries.** *Fourth Edition.* 3 Vols. 8vo. 36s.

——— **Literary Essays and Characters.** Selected from the last work. Fcap. 8vo. 2s.

——— **Historical Works.** Containing the History of England,—The Middle Ages of Europe,—and the Literary History of Europe. *Complete Edition.* 10 Vols. Post 8vo. 6s. each.

HAMILTON'S (JAMES) Wanderings in Northern Africa, Benghazi, Cyrene, the Oasis of Siwah, &c. *Second Edition.* Woodcuts. Post 8vo. 12s.

——— (WALTER) **Hindustan, Geographically, Statistically, and Historically.** Map. 2 Vols. 4to. 94s. 6d.

HAMPDEN'S (BISHOP) Essay on the Philosophical Evidence of Christianity, or the Credibility obtained to a Scripture Revelation from its Coincidence with the Facts of Nature. 8vo. 9s. 6d.

HARCOURT'S (EDWARD VERNON) Sketch of Madeira; with Map and Plates. Post 8vo. 8s. 6d.

HART'S ARMY LIST. (*Quarterly and Annually.*) 8vo.

HAY'S (J. H. DRUMMOND) Western Barbary, its wild Tribes and savage Animals. Post 8vo. 2s. 6d.

HEBER (BISHOP) Parish Sermons; on the Lessons, the Gospel, or the Epistle, for every Sunday in the Year, and for Week-day Festivals. *Sixth Edition.* 2 Vols. Post 8vo. 16s.

——— **Sermons Preached in England.** *Second Edition.* 8vo. 9s. 6d.

——— **Hymns written and adapted for the Weekly Church Service of the Year.** *Twelfth Edition.* 16mo. 2s.

——— **Poetical Works.** *Fifth Edition.* Portrait. Fcap. 8vo. 7s. 6d.

——— **Journey through the Upper Provinces of India, From Calcutta to Bombay, with a Journey to Madras and the Southern Provinces.** 2 Vols. Post 8vo. 12s.

HAND-BOOK OF TRAVEL-TALK; or, Conversations in English, German, French, and Italian. 18mo. 3s. 6d.

NORTH GERMANY—HOLLAND, BELGIUM, and the Rhine to Switzerland. Map. Post 8vo. 10s.

SOUTH GERMANY—Bavaria, Austria, Salzburg, the Austrian and Bavarian Alps, the Tyrol, and the Danube, from Ulm to the Black Sea. Map. Post 8vo. 10s.

PAINTING—the German, Flemish, and Dutch Schools. From the German of KUGLER. *A New Edition.* Edited by DR. WAAGEN. Woodcuts. Post 8vo. (*In the Press.*)

SWITZERLAND—the Alps of Savoy, and Piedmont. Maps. Post 8vo. 9s.

FRANCE—Normandy, Brittany, the French Alps, the Rivers Loire, Seine, Rhone, and Garonne, Dauphiné, Provence, and the Pyrenees. Maps. Post 8vo. 10s.

SPAIN—Andalusia, Ronda, Granada, Valencia, Catalonia, Galicia, Arragon, and Navarre. Maps. 2 Vols. Post 8vo. 30s.

PORTUGAL, LISBON, &c. Map. Post 8vo. 9s.

PAINTING—SPANISH AND FRENCH SCHOOLS. By SIR EDMUND HEAD, BART. Woodcuts. Post 8vo. 12s.

NORTH ITALY—Florence, Sardinia, Genoa, the Riviera, Venice, Lombardy, and Tuscany. Map. Post 8vo. 2 Vols. 12s.

CENTRAL ITALY—SOUTH TUSCANY and the PAPAL STATES. Map. Post 8vo. 7s.

ROME—AND ITS ENVIRONS. Map. Post 8vo. 9s.

SOUTH ITALY—Naples, Pompeii, Herculaneum, Vesuvius, &c. Map. Post 8vo. 10s.

SICILY. Map. Post 8vo. (*In the Press.*)

PAINTING—the Italian Schools. From the German of KUGLER. Edited by Sir CHARLES EASTLAKE, R. A. Woodcuts. 2 Vols. Post 8vo. 30s.

EARLY ITALIAN PAINTERS AND PROGRESS OF PAINTING IN ITALY. By Mrs. JAMESON. Woodcuts. Post 8vo. 12s.

BIOGRAPHICAL DICTIONARY OF ITALIAN PAINTERS. With a Chart. Post 8vo. 6s. 6d.

GREECE—the Ionian Islands, Albania, Thessaly, and Macedonia. Maps. Post 8vo. 15s.

TURKEY—MALTA, ASIA MINOR, CONSTANTINOPLE, Armenia, Mesopotamia, &c. Maps. Post 8vo.

EGYPT—Thebes, the Nile, Alexandria, Cairo, the Pyramids, Mount Sinai, &c. Map. Post 8vo. 15s.

SYRIA AND PALESTINE; the Peninsula of Sinai, Edom, and the Syrian Desert. Maps. 2 Vols. Post 8vo. 24s.

BOMBAY AND MADRAS. Map. 2 Vols. Post 8vo. 24s.

DENMARK—NORWAY and SWEDEN. Maps. Post 8vo. 15s.

RUSSIA—THE BALTIC AND FINLAND. Maps. Post 8vo. 12s.

HANDBOOK OF LONDON, PAST AND PRESENT. Alphabetically arranged. *Second Edition.* Post 8vo. 16s.

MODERN LONDON. A Guide to all objects of interest in the Metropolis. Map. 16mo. 5s.

ENVIRONS OF LONDON. Including a Circle of 30 Miles round St. Paul's. Maps. Post 8vo. (*In preparation.*)

DEVON AND CORNWALL. Maps. Post 8vo. 7s. 6d.

WILTS, DORSET, AND SOMERSET. Map. Post 8vo. 7s. 6d.

KENT AND SUSSEX. Map. Post 8vo. 10s.

SURREY, HANTS, and the Isle of Wight. Maps. Post 8vo. 7s. 6d.

WESTMINSTER ABBEY—its Art, Architecture, and Associations. Woodcuts. 16mo. 1s.

SOUTHERN CATHEDRALS OF ENGLAND. Woodcuts. Post 8vo. (*Nearly Ready.*)

PARIS. Post 8vo. (*In preparation.*)

FAMILIAR QUOTATIONS. Chiefly from English Authors. *Third Edition.* Fcap. 8vo. 5s.

ARCHITECTURE. Being a Concise and Popular Account of the Different Styles prevailing in all Ages and Countries. By JAMES FERGUSON. *Fourth Thousand.* With 850 Illustrations. 8vo. 26s.

ARTS OF THE MIDDLE AGES AND RENAISSANCE. By M. Jules Labarte. With 200 Illustrations. 8vo. 18s.

HEAD'S (SIR FRANCIS) Rough Notes of some Rapid Journeys across the Pampas and over the Andes. Post 8vo. 2s. 6d.

Descriptive Essays: contributed to the "Quarterly Review." 2 Vols. Post 8vo. 18s.

Bubbles from the Brunnen of Nassau. By an OLD MAN. *Sixth Edition.* 16mo. 5s.

Emigrant. *Sixth Edition.* Fcap. 8vo. 2s. 6d.

Stokers and Pokers; or, the London and North-Western Railway. Post 8vo. 2s. 6d.

Defenceless State of Great Britain. Post 8vo. 12s.

Faggot of French Sticks; or, Sketches of Paris. *New Edition.* 2 Vols. Post 8vo. 12s.

Fortnight in Ireland. *Second Edition.* Map. 8vo. 12s.

(SIR GEORGE) Forest Scenes and Incidents in Canada. *Second Edition.* Post 8vo. 10s.

Home Tour through the Manufacturing Districts of England, Scotland, and Ireland, including the Channel Islands, and the Isle of Man. *Third Edition.* 2 Vols. Post 8vo. 12s.

(SIR EDMUND) Handbook of Painting—the Spanish and French Schools. With Illustrations. Post 8vo.

Shall and Will; or, Two Chapters on Future Auxiliary Verbs. *Second Edition, Enlarged.* Fcap. 8vo. 4s.

HEIRESS (THE) in Her Minority; or, The Progress of Character.
By the Author of "BERTHA'S JOURNAL." 2 Vols. 12mo. 18s.

HERODOTUS. A New English Version. Edited with Notes,
and Essays. By Rev. G. RAWLINSON, assisted by Sir HENRY
RAWLINSON, and Sir J. G. WILKINSON. Maps and Woodcuts. 4 Vols.
8vo. 18s. *each*.

HERVEY'S (LORD) Memoirs of the Reign of George the Second,
from his Accession to the Death of Queen Caroline. Edited, with Notes
by Mr. CROKER. *Second Edition*. Portrait. 2 Vols. 8vo. 21s.

HICKMAN'S (WM.) Treatise on the Law and Practice of Naval
Courts Martial. 8vo. 10s. 6d.

HILLARD'S (G. S.) Six Months in Italy. 2 Vols. Post 8vo. 16s.

HISTORY OF ENGLAND AND FRANCE UNDER THE HOUSE
OF LANCASTER. With an Introductory View of the Early Reformation.
Second Edition. 8vo. 15s.

HOLLAND'S (REV. W. B.) Psalms and Hymns, selected and
adapted to the various Solemnities of the Church. *Third Edition*. 24mo.
1s. 3d.

HOLLWAYS (J. G.) Month in Norway. Fcap. 8vo. 2s.

HONEY BEE (THE). An Essay. By REV. THOMAS JAMES.
Reprinted from the "Quarterly Review." Fcap. 8vo. 1s.

HOOK'S (DEAN) Church Dictionary. *Eighth Edition*. 8vo. 16s.

—— Discourses on the Religious Controversies of the Day.
8vo. 9s.

—— (THEODORE) Life. By J. G. LOCKHART. Reprinted from the
"Quarterly Review." Fcap. 8vo. 1s.

HOOKE'S (Dr. J. D.) Himalayan Journals; or, Notes of an Oriental
Naturalist in Bengal, the Sikkim and Nepal Himalayas, the Khasia
Mountains, &c. *Second Edition*. Woodcuts. 2 vols. Post 8vo. 18s.

HOOPER'S (LIEUT.) Ten Months among the Tents of the Tuski;
with Incidents of an Arctic Boat Expedition in Search of Sir John
Franklin. Plates, 8vo. 14s.

HORACE (Works of). Edited by DEAN MILMAN. With 300
Woodcuts. Crown 8vo. 21s.

—— (Life of). By DEAN MILMAN. Woodcuts, and coloured
Borders. 8vo. 9s.

HOSPITALS AND SISTERHOODS. By A LADY. Fcap. 8vo.
3s. 6d.

HOUSTOUN'S (MRS.) Yacht Voyage to Texas and the Gulf of
Mexico. Plates. 2 Vols. Post 8vo. 21s.

HOME AND COLONIAL LIBRARY. Complete in 70 Parts.
Post 8vo, 2s. 6d. each, or bound in 34 Volumes, cloth.

CONTENTS OF THE SERIES.

- THE BIBLE IN SPAIN. By GEORGE BORROW.
JOURNALS IN INDIA. By BISHOP HEBER.
TRAVELS IN THE HOLY LAND. By CAPTAINS IRBY and MANGLES.
THE SIEGE OF GIBRALTAR. By JOHN DRINKWATER.
MOROCCO AND THE MOORS. By J. DRUMMOND HAY.
LETTERS FROM THE BALTIC. By a LADY.
THE AMBER-WITCH. By LADY DUFF GORDON.
OLIVER CROMWELL & JOHN BUNYAN. By ROBERT SOUTHKEY.
NEW SOUTH WALES. By MRS. MEREDITH.
LIFE OF SIR FRANCIS DRAKE. By JOHN BARROW.
FATHER RIPA'S MEMOIRS OF THE COURT OF CHINA.
A RESIDENCE IN THE WEST INDIES. By M. G. LEWIS.
SKETCHES OF PERSIA. By SIR JOHN MALCOLM.
THE FRENCH IN ALGIERS. By LADY DUFF GORDON.
VOYAGE OF A NATURALIST. By CHARLES DARWIN.
HISTORY OF THE FALL OF THE JESUITS.
LIFE OF LOUIS PRINCE OF CONDE. By LORD MAHON.
GIPSIES OF SPAIN. By GEORGE BORROW.
THE MARQUESAS. By HERMANN MELVILLE.
LIVONIAN TALES. By a LADY.
MISSIONARY LIFE IN CANADA. By REV. J. ABBOTT.
SALE'S BRIGADE IN AFFGHANISTAN. By REV. G. R. GLEIG.
LETTERS FROM MADRAS. By a LADY.
HIGHLAND SPORTS. By CHARLES ST. JOHN.
JOURNEYS ACROSS THE PAMPAS. By SIR F. B. HEAD.
GATHERINGS FROM SPAIN. By RICHARD FORD.
SIEGES OF VIENNA BY THE TURKS. By LORD ELLESMERE.
SKETCHES OF GERMAN LIFE. By SIR A. GORDON.
ADVENTURES IN THE SOUTH SEAS. By HERMANN MELVILLE.
STORY OF BATTLE OF WATERLOO. By REV. G. R. GLEIG.
A VOYAGE UP THE RIVER AMAZON. By W. H. EDWARDS.
THE WAYSIDE CROSS. By CAPT. MILMAN.
MANNERS & CUSTOMS OF INDIA. By REV. C. ACLAND.
CAMPAIGNS AT WASHINGTON. By REV. G. R. GLEIG.
ADVENTURES IN MEXICO. By G. F. RUXTON.
PORTUGAL AND GALLICIA. By LORD CARNARVON.
LIFE OF LORD CLIVE. By REV. G. R. GLEIG.
BUSH LIFE IN AUSTRALIA. By H. W. HAYGARTH.
THE AUTOBIOGRAPHY OF HENRY STEFFENS.
SHORT LIVES OF THE POETS. By THOMAS CAMPBELL.
HISTORICAL ESSAYS. By LORD MAHON.
LONDON & NORTH-WESTERN RAILWAY. By SIR F. B. HEAD.
ADVENTURES IN THE LIBYAN DESERT. By BAYLE ST. JOHN.
A RESIDENCE AT SIERRA LEONE. By a LADY.
LIFE OF GENERAL MUNRO. By REV. G. R. GLEIG.
MEMOIRS OF SIR FOWELL BUXTON. By his SON.

HUME (THE STUDENT'S). A History of England, from the Invasion of Julius Cæsar. Based on HUME's History, and continued to 1858. *Tenth Thousand.* Woodcuts. Post 8vo. 7s. 6d.

HUTCHINSON (COLONEL) on Dog-Breaking; the most expeditious, certain, and easy Method, whether great Excellence or only Mediocrity be required. *Third Edition.* Woodcuts. Post 8vo. 9s.

HUTTON'S (H. E.) Principia Græca; an Introduction to the Study of Greek. Comprehending Grammar, Delectus, and Exercise-book, with Vocabularies. 12mo. 2s. 6d.

IRBY AND MANGLES' Travels in Egypt, Nubia, Syria, and the Holy Land, including a Journey round the Dead Sea, and through the Country east of the Jordan. Post 8vo. 2s. 6d.

JAMES' (REV. THOMAS) Fables of Æsop. A New Translation, with Historical Preface. With 100 Woodcuts by TENNIEL and WOLF. *Twenty-sixth Thousand.* Post 8vo. 2s. 6d.

JAMESON'S (MRS.) Memoirs of the Early Italian Painters, and of the Progress of Italian Painting in Italy. *New Edition, revised and enlarged.* With very many Woodcuts. Post 8vo. 12s. (*Uniform with Kugler's Handbooks.*)

JAPAN AND THE JAPANESE. Described from the Accounts of Recent Dutch Travellers. *New Edition.* Post 8vo. 6s.

JARDINE'S (DAVID) Narrative of the Gunpowder Plot. *New Edition.* Post 8vo. 7s. 6d.

JERVIS'S (CAPT.) Manual of Operations in the Field, for the Use of Officers. Post 8vo. 9s. 6d.

JESSE'S (EDWARD) Favorite Haunts and Rural Studies; or Visits to Spots of Interest in the Vicinity of Windsor and Eton. Woodcuts. Post 8vo. 12s.

——— Scenes and Occupations of Country Life. With Recollections of Natural History. *Third Edition.* Woodcuts. Fcap. 8vo. 6s.

——— Gleanings in Natural History. With Anecdotes of the Sagacity and Instinct of Animals. *Eighth Edition.* Fcap. 8vo. 6s.

JOHNSON'S (DR. SAMUEL) Life: By James Boswell. Including the Tour to the Hebrides. Edited by the late MR. CROKER. *Third Edition.* Portraits. Royal 8vo. 10s. sewed; 12s. cloth.

——— Lives of the most eminent English Poets. Edited by PETER CUNNINGHAM. 3 vols. 8vo. 22s. 6d. (*Murray's British Classics.*)

JOHNSTON'S (WM.) England: Social, Political, and Industrial, in 19th Century. 2 Vols. Post 8vo. 18s.

JOURNAL OF A NATURALIST. *Fourth Edition.* Woodcuts. Post 8vo. 9s. 6d.

JOWETT'S (REV. B.) Commentary on St. Paul's Epistles to the Thessalonians, Galatians, and Romans. *Second Edition.* 2 Vols. 8vo. 30s.

JONES' (REV. R.) Literary Remains. With a Prefatory Notice. By Rev. W. WHEWELL, D.D. Portrait. 8vo. 14s.

KEN'S (BISHOP) Life. By A LAYMAN. *Second Edition.* Portrait. 2 Vols. 8vo. 18s.

——— (BISHOP) Exposition of the Apostles' Creed. Extracted from his "Practice of Divine Love." *New Edition.* Fcap. 1s. 6d.

——— Approach to the Holy Altar. Extracted from his "Manual of Prayer" and "Practice of Divine Love." *New Edition.* Fcap. 8vo. 1s. 6d.

KING'S (REV. S. W.) Italian Valleys of the Alps; a Tour through all the Romantic and less-frequented "Vals" of Northern Piedmont, from the Tarentaise to the Gries. With Illustrations. Crown 8vo. 18s.

KING EDWARD VITH'S Latin Grammar; or, an Introduction to the Latin Tongue, for the Use of Schools. 12th Edition. 12mo. 3s. 6d.

————— First Latin Book; or, the Accidence, Syntax and Prosody, with an English Translation for the Use of Junior Classes. Third Edition. 12mo. 2s.

KINGLAKE'S (A. W.) History of the War in the Crimea. Based chiefly upon the Private Papers of Field Marshal Lord Raglan, and other authentic materials. Vols. I. and II. 8vo.

KNAPP'S (J. A.) English Roots and Ramifications; or, the Derivation and Meaning of Divers Words. Fcap. 8vo. 4s.

KUGLER'S (DR. FRANZ) Handbook to the History of Painting (the Italian Schools). Translated from the German. Edited, with Notes, by SIR CHARLES EASTLAKE. Third Edition. Woodcuts. 2 Vols. Post 8vo. 30s.

————— (the German, Dutch, and Flemish Schools). Translated from the German. A New Edition. Edited, with Notes. By DR. WAAGEN. Woodcuts. Post 8vo. Nearly Ready.

LABARTE'S (M. JULES) Handbook of the Arts of the Middle Ages and Renaissance. With 200 Woodcuts. 8vo. 18s.

LABORDE'S (LEON DE) Journey through Arabia Petræa, to Mount Sinai, and the Excavated City of Petræa,—the Edom of the Prophecies. Second Edition. With Plates. 8vo. 18s.

LANE'S (E. W.) Arabian Nights. Translated from the Arabic, with Explanatory Notes. A New Edition. Edited by E. STANLEY POOLE. With 600 Woodcuts. 3 Vols. 8vo. 42s.

————— Manners and Customs of the Modern Egyptians. A New Edition, with Additions and Improvements by the Author. Edited by E. STANLEY POOLE. Woodcuts. 8vo. 18s.

LATIN GRAMMAR (KING EDWARD THE VITH'S.) For the Use of Schools. Twelfth Edition. 12mo. 3s. 6d.

————— First Book (KING EDWARD VI.); or, the Accidence, Syntax, and Prosody, with English Translation for Junior Classes. Third Edition. 12mo. 2s.

LAYARD'S (A. H.) Nineveh and its Remains. Being a Narrative of Researches and Discoveries amidst the Ruins of Assyria. With an Account of the Chaldean Christians of Kurdistan; the Yezedis, or Devil-worshippers; and an Enquiry into the Manners and Arts of the Ancient Assyrians. Sixth Edition. Plates and Woodcuts. 2 Vols. 8vo. 36s.

————— Nineveh and Babylon; being the Result of a Second Expedition to Assyria. Fourteenth Thousand. Plates. 8vo. 21s. Or Fine Paper, 2 Vols. 8vo. 30s.

————— Popular Account of Nineveh. 15th Edition. With Woodcuts. Post 8vo. 5s.

LESLIE'S (C. R.) Handbook for Young Painters. With Illustrations. Post 8vo. 10s. 6d.

————— Life of Sir Joshua Reynolds. With an Account of his Works, and a Sketch of his Contemporaries. Fcap. 4to. In the Press.

LEAKE'S (COL. W. MARTIN) Topography of Athens, with Remarks on its Antiquities; to which is added, the Demi of Attica. *Second Edition*. Plates. 2 Vols. 8vo. 50s.

——— Travels in Northern Greece. Maps. 4 Vols. 8vo. 60s.

——— Disputed Questions of Ancient Geography. Map. 8vo. 6s. 6d.

——— Numismata Hellenica. A Catalogue of Greek Coins. With Map and Appendix. 4to. 63s.

——— A Supplement to Numismata Hellenica; Completing a descriptive Catalogue of Twelve Thousand Greek Coins, with Notes Geographical and Historical. 4to.

——— Peloponnesiaca: A Supplement to Travels in the Morea. 8vo. 15s.

——— Thoughts on the Degradation of Science in England. 8vo. 3s. 6d.

LETTERS FROM THE SHORES OF THE BALTIC. By a LADY. Post 8vo. 2s. 6d.

——— Madras; or, First Impressions of Life and Manners in India. By a LADY. Post 8vo. 2s. 6d.

——— Sierra Leone, written to Friends at Home. By a LADY. Edited by Mrs. NORTON. Post 8vo. 6s.

——— Head Quarters; or, The Realities of the War in the Crimea. By a STAFF OFFICER. *Popular Edition*. Plans. Post 8vo. 6s.

LEXINGTON (THE) PAPERS; or, Some Account of the Courts of London and Vienna at the end of the 17th Century. Edited by Hon. H. MANNERS SUTTON. 8vo. 14s.

LEWIS' (SIR G. C.) Essay on the Government of Dependencies. 8vo. 12s.

——— Glossary of Provincial Words used in Herefordshire and some of the adjoining Counties. 12mo. 4s. 6d.

——— (LADY THERESA) Friends and Contemporaries of the Lord Chancellor Clarendon, illustrative of Portraits in his Gallery. With a Descriptive Account of the Pictures, and Origin of the Collection. Portraits. 3 Vols. 8vo. 42s.

——— (M. G.) Journal of a Residence among the Negroes in the West Indies. Post 8vo. 2s. 6d.

LIDDELL'S (DEAN) History of Rome. From the Earliest Times to the Establishment of the Empire. With the History of Literature and Art. *Library Edition*. 2 Vols. 8vo. 28s.

——— STUDENT'S HISTORY OF ROME. Abridged from the Larger Work. *Fifteenth Thousand*. With 100 Woodcuts. Post 8vo. 7s. 6d.

LINDSAY'S (LORD) Lives of the Lindsays; or, a Memoir of the Houses of Crawford and Balcarres. With Extracts from Official Papers and Personal Narratives. *Second Edition*. 3 Vols. 8vo. 24s.

——— Report of the Claim of James, Earl of Crawford and Balcarres, to the Original Dukedom of Montrose, created in 1488. Folio. 15s.

LITTLE ARTHUR'S HISTORY OF ENGLAND. By LADY CALLCOTT. *Nineteenth Edition*. With 20 Woodcuts. Fcap. 8vo. 2s. 6d.

- LIVINGSTONE'S (REV. DR.) *Missionary Travels and Researches in South Africa*; including a Sketch of Sixteen Years' Residence in the Interior of Africa, and a Journey from the Cape of Good Hope to Loanda on the West Coast; thence across the Continent, down the River Zambesi, to the Eastern Ocean. *Thirtieth Thousand. Map, Plates, and Index.* 8vo. 21s.
- LIVONIAN TALES.—The Disponent.—The Wolves.—The Jewess. By the Author of "Letters from the Baltic." Post 8vo. 2s. 6d.
- LOCKHART'S (J. G.) *Ancient Spanish Ballads. Historical and Romantic. Translated, with Notes. Illustrated Edition.* 4to. 21s. Or, *Popular Edition.* Post 8vo. 2s. 6d.
- *Life of Robert Burns. Fifth Edition.* Fcap. 8vo. 3s.
- LOUDON'S (MRS.) *Instructions in Gardening for Ladies. With Directions and Calendar of Operations for Every Month. Eighth Edition.* Woodcuts. Fcap. 8vo. 5s.
- *Modern Botany; a Popular Introduction to the Natural System of Plants. Second Edition.* Woodcuts. Fcap. 8vo. 6s.
- LOWE'S (SIR HUDSON) *Letters and Journals, during the Captivity of Napoleon at St. Helena.* By WILLIAM FORSYTH. Portrait. 3 Vols. 8vo. 45s.
- LUCKNOW: *A Lady's Diary of the Siege. Written for Friends at Home. Fourth Thousand.* Fcap. 8vo. 4s. 6d.
- LYELL'S (SIR CHARLES) *Principles of Geology; or, the Modern Changes of the Earth and its Inhabitants considered as illustrative of Geology. Ninth Edition.* Woodcuts. 8vo. 18s.
- *Visits to the United States, 1841-46. Second Edition.* Plates. 4 Vols. Post 8vo. 24s.
- MAHON'S (LORD) *History of England, from the Peace of Utrecht to the Peace of Versailles, 1713-83. Library Edition.* 7 Vols. 8vo. 93s. *Popular Edition.* 7 Vols. Post 8vo. 35s.
- "Forty-Five;" a Narrative of the Rebellion in Scotland. Post 8vo. 3s.
- *History of British India from its Origin till the Peace of 1783.* Post 8vo. 3s. 6d.
- *History of the War of the Succession in Spain. Second Edition.* Map. 8vo. 15s.
- *Spain under Charles the Second; or, Extracts from the Correspondence of the Hon. ALEXANDER STANHOPE, British Minister at Madrid from 1690 to 1700. Second Edition.* Post 8vo. 6s. 6d.
- *Life of Louis Prince of Condé, surnamed the Great.* Post 8vo. 6s.
- *Life of Belisarius. Second Edition.* Post 8vo. 10s. 6d.
- *Historical and Critical Essays.* Post 8vo. 6s.
- *Story of Joan of Arc.* Fcap. 8vo. 1s.
- *Addresses Delivered at Manchester, Leeds, and Birmingham.* Fcap. 8vo. 1s.
- McCLINTOCK'S (CAPT.) *Narrative of the Discovery of the Fate of Sir John Franklin and his Companions, in the Arctic Seas. With Preface, by SIR RODERICK MURCHISON.* Map and Illustrations. 8vo. 16s.
- McCOSH (REV. DR.) *On the intuitive Convictions of the Mind.* 8vo.

M'CULLOCH'S (J. R.) Collected Edition of RICARDO'S Political Works. With Notes and Memoir. *Second Edition*. 8vo. 16s.

MALCOLM'S (SIR JOHN) Sketches of Persia. *Third Edition*. Post 8vo. 6s.

MANSEL'S (REV. H. L.) Bampton Lectures. The Limits of Religious Thought Examined. *Fourth and cheaper Edition*. Post 8vo. 7s. 6d.

— Examination of Professor Maurice's Strictures on the Bampton Lectures of 1858. *Second Edition*. 8vo. 2s. 6d.

MANTELL'S (GIDEON A.) Thoughts on Animalcules; or, the Invisible World, as revealed by the Microscope. *Second Edition*. Plates. 16mo. 6s.

MANUAL OF SCIENTIFIC ENQUIRY, Prepared for the Use of Officers and Travellers. By various Writers. *Third Edition revised* by the Rev. R. MAIN. Maps. Post 8vo. 9s. (*Published by order of the Lords of the Admiralty*.)

MARKHAM'S (MRS.) History of England. From the First Invasion by the Romans, down to the fourteenth year of Queen Victoria's Reign. 118th Edition. Woodcuts. 12mo. 6s.

— History of France. From the Conquest by the Gauls, to the Death of Louis Philippe. *Sixtieth Edition*. Woodcuts. 12mo. 6s.

— History of Germany. From the Invasion by Marius, to the present time. *Fifteenth Edition*. Woodcuts. 12mo. 6s.

— History of Greece. From the Earliest Times to the Roman Conquest. With the History of Literature and Art. By Dr. WM. SMITH. *Twentieth Thousand*. Woodcuts. 12mo. 7s. 6d. (*Questions*. 12mo. 2s.)

— History of Rome, from the Earliest Times to the Establishment of the Empire. With the History of Literature and Art. By DEAN LIDDELL. *Fifteenth Thousand*. Woodcuts. 12mo. 7s. 6d.

MARKLAND'S (J. H.) Reverence due to Holy Places. *Third Edition*. Fcap. 8vo. 2s.

MARRYAT'S (JOSEPH) History of Modern and Mediæval Pottery and Porcelain. With a Description of the Manufacture, a Glossary, and a List of Monograms. *Second Edition*. Plates and Woodcuts. 8vo. 31s. 6d.

MATTHIÆ'S (AUGUSTUS) Greek Grammar for Schools. Abridged from the Larger Grammar. By Blomfield. *Ninth Edition*. Revised by EDWARDS. 12mo. 3s.

MAUREL'S (JULES) Essay on the Character, Actions, and Writings of the Duke of Wellington. *Second Edition*. Fcap. 8vo. 1s. 6d.

MAWE'S (H. L.) Journal of a Passage from the Pacific to the Atlantic, crossing the Andes in the Northern Provinces of Peru, and descending the great River Marañon. 8vo. 12s.

MAXIMS AND HINTS for an Angler, and the Miseries of Fishing. By RICHARD PENN. *New Edition*. Woodcuts. 12mo. 1s.

MAYO'S (DR.) Pathology of the Human Mind. Fcap. 8vo. 5s. 6d.

MELVILLE'S (HERMANN) Typee and Omoo; or, Adventures amongst the Marquesas and South Sea Islands. 2 Vols. Post 8vo.

MENDELSSOHN'S (FELIX BARTHOLDY) Life. By JULES BENEDICT. 8vo. 2s. 6d.

MEREDITH'S (MRS. CHARLES) Notes and Sketches of New South Wales, during a Residence from 1839 to 1844. Post 8vo. 2s. 6d.

——— Tasmania, during a Residence of Nine Years. With Illustrations. 2 Vols. Post 8vo. 18s.

MERRIFIELD (MRS.) on the Arts of Painting in Oil, Miniature, Mosaic, and Glass; Gilding, Dyeing, and the Preparation of Colours and Artificial Gems, described in several old Manuscripts. 2 Vols. 8vo. 30s.

MILLS (ARTHUR) India in 1858: A Summary of the Existing Administration—Political, Fiscal, and Judicial; with Laws and Public Documents, from the earliest to the present time. *Second Edition*. With Coloured Revenue Map. 8vo. 10s. 6d.

MITCHELL'S (THOMAS) Plays of Aristophanes. With English Notes. 8vo.—1. CLOUDS, 10s.—2. WASPS, 10s.—3. FROGS, 15s.

MILMAN'S (DEAN) History of Christianity, from the Birth of Christ to the Extinction of Paganism in the Roman Empire. 3 Vols. 8vo. 36s.

——— History of Latin Christianity; including that of the Popes to the Pontificate of Nicholas V. *Second Edition*. 6 Vols. 8vo. 72s.

——— Character and Conduct of the Apostles considered as an Evidence of Christianity. 8vo. 10s. 6d.

——— Life and Works of Horace. With 300 Woodcuts. *New Edition*. 2 Vols. Crown 8vo. 30s.

——— Poetical Works. Plates. 3 Vols. Fcap. 8vo. 18s.

——— Fall of Jerusalem. Fcap. 8vo. 1s.

——— (CAPT. E. A.) Wayside Cross; or, the Raid of Gomez. A Tale of the Carlist War. Post 8vo. 2s. 6d.

MODERN DOMESTIC COOKERY. Founded on Principles of Economy and Practical Knowledge, and adapted for Private Families. *New Edition*. Woodcuts. Fcap. 8vo. 5s.

MOLTKE'S (BARON) Russian Campaigns on the Danube and the Passage of the Balkan, 1828—9. Plans. 8vo. 14s.

MONASTERY AND THE MOUNTAIN CHURCH. By Author of "Sunlight through the Mist." Woodcuts. 16mo. 4s.

MOORE'S (THOMAS) Life and Letters of Lord Byron. 6 Vols. Fcap. 8vo. 18s.

——— Life and Letters of Lord Byron. With Portraits. Royal 8vo. 9s. sewed, or 10s. 6d. in cloth.

MOZLEY'S (REV. J. B.) Treatise on the Augustinian Doctrine of Predestination. 8vo. 14s.

——— Primitive Doctrine of Baptismal Regeneration. 8vo. 7s. 6d.

MUCK MANUAL (The) for the Use of Farmers. A Practical Treatise on the Chemical Properties, Management, and Application of Manures. By FREDERICK FALKNER. *Second Edition*. Fcap. 8vo. 5s.

MUNDY'S (GEN.) Pen and Pencil Sketches during a Tour in India. *Third Edition*. Plates. Post 8vo. 7s. 6d.

MUNRO'S (GENERAL SIR THOMAS) Life and Letters. By the REV. G. R. GLEIG. Post 8vo. 6s.

MURCHISON'S (SIR RODERICK) *Russia in Europe and the Ural Mountains; Geologically Illustrated. With Coloured Maps, Plates, Sections, &c. 2 Vols. Royal 4to.*

— *Siluria; or, a History of the Oldest Rocks containing Organic Remains. Third Edition. Map and Plates. 8vo. 42s.*

MURRAY'S (CAPT. A.) *Naval Life and Services of Admiral Sir Philip Durham. 8vo. 5s. 6d.*

MURRAY'S RAILWAY READING. For all classes of Readers.

[The following are published:]

WELLINGTON. By LORD ELLESMERE. 6d.
NIMROD ON THE CHASE. 1s.
ESSAYS FROM "THE TIMES." 2 Vols. 8s.
MUSIC AND DRESS. 1s.
LAYARD'S ACCOUNT OF NINEVEH. 5s.
MILMAN'S FALL OF JERUSALEM. 1s.
MAHON'S "FORTY-FIVE." 3s.
LIFE OF THEODORE HOOK. 1s.
DEEDS OF NAVAL DARING. 2 Vols. 5s.
THE HONEY BEE. 1s.
JAMES' ÆSOP'S FABLES. 2s. 6d.
NIMROD ON THE TURF. 1s. 6d.
OLIPHANT'S NEPAUL. 2s. 6d.
ART OF DINING. 1s. 6d.
HALLAM'S LITERARY ESSAYS. 2s.

MAHON'S JOAN OF ARC. 1s.
HEAD'S EMIGRANT. 2s. 6d.
NIMROD ON THE ROAD. 1s.
WILKINSON'S ANCIENT EGYPTIANS. 12s.
CROKER ON THE GUILLOTINE. 1s.
HOLLWAY'S NORWAY. 2s.
MAUREL'S WELLINGTON. 1s. 6d.
CAMPBELL'S LIFE OF BACON. 2s. 6d.
THE FLOWER GARDEN. 1s.
LOCKHART'S SPANISH BALLADS. 2s. 6d.
LUCAS ON HISTORY. 6d.
BEAUTIES OF BYRON. 3s.
TAYLOR'S NOTES FROM LIFE. 2s.
REJECTED ADDRESSES. 1s.
PENN'S HINTS ON ANGLING. 1s.

MUSIC AND DRESS. Two Essays, by a Lady. Reprinted from the "Quarterly Review." Fcap. 8vo. 1s.

NAPIER'S (SIR WM.) *English Battles and Sieges of the Peninsular War. Third Edition. Portrait. Post 8vo. 10s. 6d.*

— *Life and Opinions of General Sir Charles Napier; chiefly derived from his Journals, Letters, and Familiar Correspondence. Second Edition. Portraits. 4 Vols. Post 8vo. 48s.*

NAUTICAL ALMANACK (The). Royal 8vo. 2s. 6d. (*Published by Authority.*)

NAVY LIST (The Quarterly). (*Published by Authority.*) Post 8vo. 2s. 6d.

NELSON (The Pious ROBERT), his Life and Times. By Rev. C. T. SECRETAN, M.A. Portrait. 8vo. 12s.

NEWBOLD'S (LIEUT.) *Straits of Malacca, Penang, and Singapore. 2 Vols. 8vo. 26s.*

NEWDEGATE'S (C. N.) *Customs' Tariffs of all Nations; collected and arranged up to the year 1855. 4to. 30s.*

NICHOLLS' (SIR GEORGE) *History of the British Poor: Being an Historical Account of the English, Scotch, and Irish Poor Law: in connection with the Condition of the People. 4 Vols. 8vo.*

The work may be had separately:—

English Poor-Laws. 2 Vols. 8vo. 28s.

Irish Poor. 8vo. 14s.—Scotch Poor. 8vo. 12s.

— (Rev. H. G.) *Historical and Descriptive Account of the Forest of Dean, derived from Personal Observation and other Sources, Public, Private, Legendary, and Local. Woodcuts, &c. Post 8vo. 10s. 6d.*

NICOLAS' (SIR HARRIS) *Historic Peerage of England. Exhibiting, under Alphabetical Arrangement, the Origin, Descent, and Present State of every Title of Peerage which has existed in this Country since the Conquest. Being a New Edition of the "Synopsis of the Peerage." Revised, Corrected, and Continued to the Present Time. By WILLIAM COURTHOPE, Somerset Herald. 8vo. 30s.*

- NIMROD On the Chace—The Turf—and The Road. Reprinted from the "Quarterly Review." Woodcuts. Fcap. 8vo. 3s. 6d.
- O'CONNOR'S (R.) Field Sports of France; or, Hunting, Shooting, and Fishing on the Continent. Woodcuts. 12mo. 7s. 6d.
- OLIPHANT'S (LAURENCE) Journey to Katmandu, with Visit to the Camp of the Nepaulese Ambassador. Fcap. 8vo. 2s. 6d.
- OWEN'S (PROFESSOR) Manual of Fossil Mammals. Including the substance of the course of Lectures on Osteology and Palæontology of the class Mammalia, delivered at the Metropolitan School of Science, Jermyn Street. Illustrations. 8vo. [In the Press.]
- OXENHAM'S (REV. W.) English Notes for Latin Elegiacs; designed for early Proficients in the Art of Latin Versification, with Prefatory Rules of Composition in Elegiac Metre. Third Edition. 12mo. 4s.
- PAGET'S (JOHN) Hungary and Transylvania. With Remarks on their Condition, Social, Political, and Economical. Third Edition. Woodcuts. 2 Vols. 8vo. 18s.
- PARIS' (DR.) Philosophy in Sport made Science in Earnest; or, the First Principles of Natural Philosophy inculcated by aid of the Toys and Sports of Youth. Eighth Edition. Woodcuts. Post 8vo. 9s.
- PARKYNS' (MANSFIELD) Personal Narrative of Three Years' Residence and Adventures in Abyssinia. Woodcuts. 2 Vols. 8vo. 30s.
- PEEL'S (SIR ROBERT) Memoirs. Left in MSS. Edited by EARL STANHOPE and the Right Hon. EDWARD CARDWELL. 2 Vols. Post 8vo. 7s. 6d. each.
- PEILE'S (REV. DR.) Agamemnon and Choephore of Æschylus. A New Edition of the Text, with Notes. Second Edition. 2 Vols. 8vo. 9s. each.
- PENN'S (RICHARD) Maxims and Hints for an Angler, and the Miseries of Fishing. To which is added, Maxims and Hints for a Chess-player. New Edition. Woodcuts. Fcap. 8vo. 1s.
- PENROSE'S (REV. JOHN) Faith and Practice; an Exposition of the Principles and Duties of Natural and Revealed Religion. Post 8vo. 8s. 6d.
- (F. C.) Principles of Athenian Architecture, and the Optical Refinements exhibited in the Construction of the Ancient Buildings at Athens, from a Survey. With 40 Plates. Folio. 5l. 5s. (Published under the direction of the Dilettanti Society.)
- PERCY'S (JOHN, M.D.) Metallurgy; or, the Art of Extracting Metals from their Ores and adapting them to various purposes of Manufacture. Illustrations. 8vo. [In the Press.]
- PERRY'S (SIR ERSKINE) Bird's-Eye View of India. With Extracts from a Journal kept in the Provinces, Nepaul, &c. Fcap. 8vo. 5s.
- PHILLIPS' (JOHN) Memoirs of William Smith, LL.D. (the Geologist). Portrait. 8vo. 7s. 6d.
- Geology of Yorkshire, The Yorkshire Coast, and the Mountain-Limestone District. Plates 4to. Part I., 20s. —Part II., 30s.
- Rivers, Mountains, and Sea Coast of Yorkshire. With Essays on the Climate, Scenery, and Ancient Inhabitants of the Country. Second Edition, with 36 Plates. 8vo. 15s.
- PHILPOTT'S (BISHOP) Letters to the late Charles Butler, on the Theological parts of his "Book of the Roman Catholic Church;" with Remarks on certain Works of Dr. Milner and Dr. Lingard, and on some parts of the Evidence of Dr. Doyle. Second Edition. 8vo. 16s.
- PHIPPS' (HON. EDMUND) Memoir, Correspondence, Literary and Unpublished Diaries of Robert Plumer Ward. Portrait. 2 Vols. 8vo. 28s.
- POPE'S (ALEXANDER) Works. An entirely New Edition. Edited, with Notes. 8vo. [In the Press.]

PORTER'S (REV. J. L.) Five Years in Damascus. With Travels to Palmyra, Lebanon, and other Scripture Sites. Map and Woodcuts. 2 vols. Post 8vo. 21s.

Handbook for Syria and Palestine: including an Account of the Geography, History, Antiquities, and Inhabitants of these Countries, the Peninsula of Sinai, Edom, and the Syrian Desert. Maps. 2 Vols. Post 8vo. 24s.

(MRS.) Rational Arithmetic for Schools and for Private Instruction. 12mo. 3s. 6d.

PRAYER-BOOK (The Illustrated), with 1000 Illustrations of Borders, Initials, Vignettes, &c. Medium 8vo. Cloth, 21s.; Calf, 31s. 6d.; Morocco, 42s.

PRECEPTS FOR THE CONDUCT OF LIFE. Exhortations to a Virtuous Course and Dissuasions from a Vicious Career. Extracted from the Scriptures. *Second Edition*. Fcap. 8vo. 1s.

PRINSEP'S (JAS.) Essays on Indian Antiquities, Historic, Numismatic, and Palæographic, with Tables, illustrative of Indian History, Chronology, Modern Coinages, Weights, Measures, &c. Edited by EDWARD THOMAS. Illustrations. 2 Vols. 8vo. 52s. 6d.

PROGRESS OF RUSSIA IN THE EAST. An Historical Summary, continued to the Present Time. With Map by ARROWSMITH. *Third Edition*. 8vo. 6s. 6d.

PUSS IN BOOTS. With 12 Illustrations; for Old and Young. By OTTO SPECKTER. *A New Edition*. 16mo. 1s. 6d.

QUARTERLY REVIEW (THE). 8vo. 6s.

RANKE'S (LEOPOLD) Political and Ecclesiastical History of the Popes of Rome, during the Sixteenth and Seventeenth Centuries. Translated from the German by MRS. AUSTIN. *Third Edition*. 2 Vols. 8vo. 24s.

RAWLINSON'S (REV. GEORGE) Herodotus. A New English Version. Edited with Notes and Essays. Assisted by SIR HENRY RAWLINSON and SIR J. G. WILKINSON. Maps and Woodcuts. 4 Vols. 8vo. 18s. each.

Historical Evidences of the truth of the Scripture Records stated anew, with special reference to the Doubts and Discoveries of Modern Times; being the Bampton Lectures for 1859. 8vo. 14s.

REJECTED ADDRESSES (THE). By JAMES AND HORACE SMITH. With Biographies of the Authors, and additional Notes. *New Edition, with the Author's latest Corrections*. Fcap. 8vo. 1s., or *Fine Paper*, with Portrait. Fcap. 8vo. 5s.

RENNIE'S (JAMES) Insect Architecture. To which are added Chapters on the Ravages, the Preservation, for Purposes of Study, and the Classification of Insects. *New Edition*. Woodcuts. Post 8vo. 5s.

RICARDO'S (DAVID) Political Works. With a Notice of his Life and Writings. By J. R. M'CULLOCH. *New Edition*. 8vo. 16s.

RIPA'S (FATHER) Memoirs during Thirteen Years' Residence at the Court of Peking, in the Service of the Emperor of China. Translated from the Italian. By FORTUNATO PRANDI. Post 8vo. 2s. 6d.

ROBERTSON'S (REV. J. C.) History of the Christian Church, From the Apostolic Age to the Pontificate of Gregory the Great, A.D. 590. *Second and Revised Edition*. Vol. 1. 8vo. 16s.

Second Period, from A.D. 590 to the Concordat of Worms. A.D. 1123. Vol. 2. 8vo. 18s.

Becket, Archbishop of Canterbury; a Biography. Illustrations. Post 8vo. 9s.

ROBINSON'S (REV. DR.) Biblical Researches in the Holy Land. Being a Journal of Travels in 1838, and of Later Researches in 1852. With New Maps. 3 Vols. 8vo. 36s.

* * The "Later Researches" may be had separately. 8vo. 15s.

- ROMILLY'S (SIR SAMUEL) Memoirs and Political Diary. By his
SONS. *Third Edition*. Portrait. 2 Vols. Fcap. 8vo. 12s.
- ROSS'S (SIR JAMES) Voyage of Discovery and Research in the
Southern and Antarctic Regions during the years 1839-43. Plates.
2 Vols. 8vo. 36s.
- ROWLAND'S (DAVID) Manual of the English Constitution; a
Review of its Rise, Growth, and Present State. Post 8vo. 10s. 6d.
- RUNDELL'S (MRS.) Domestic Cookery, founded on Principles
of Economy and Practice, and adapted for Private Families. *New and
Revised Edition*. Woodcuts. Fcap. 8vo. 5s.
- RUSSIA; A Memoir of the Remarkable Events which attended
the Accession of the Emperor Nicholas. By BARON M. KORFF, Secretary
of State. 8vo. 10s. 6d. (*Published by Imperial Command*.)
- RUXTON'S (GEORGE F.) Travels in Mexico; with Adventures
among the Wild Tribes and Animals of the Prairies and Rocky Moun-
tains. Post 8vo. 6s.
- SALE'S (LADY) Journal of the Disasters in Affghanistan. *Eighth
Edition*. Post 8vo. 12s.
- (SIR ROBERT) Brigade in Affghanistan. With an Account of
the Seizure and Defence of Jellalabad. By REV. G. R. GLEIG. Post 8vo. 2s. 6d.
- SANDWITH'S (HUMPHRY) Narrative of the Siege of Kars
and of the Six Months' Resistance by the Turkish Garrison under
General Williams. *Seventh Thousand*. Post 8vo. 3s. 6d.
- SCOTT'S (G. GILBERT) Remarks on Secular and Domestic
Architecture, Present and Future. *Second Edition*. 8vo. 9s.
- SCROPE'S (WILLIAM) Days of Deer-Stalking in the Forest of Atholl;
with some Account of the Nature and Habits of the Red Deer. *Third
Edition*. Woodcuts. Crown 8vo. 20s.
- Days and Nights of Salmon Fishing in the Tweed;
with a short Account of the Natural History and Habits of the Salmon.
Second Edition. Woodcuts. Royal 8vo. 31s. 6d.
- (G. P.) Memoir of Lord Sydenham, and his Administra-
tion in Canada. *Second Edition*. Portrait. 8vo. 9s. 6d.
- Geology and Extinct Volcanos of Central France.
Second Edition, revised and enlarged. Illustrations. Medium 8vo. 30s.
- SHAFTESBURY (LORD CHANCELLOR), Memoirs of his Early Life.
With his Letters, Speeches, and other Papers. By W. D. CHRISTIE.
Portrait. 8vo. 10s. 6d.
- SHAW'S (THOS. B.) Outlines of English Literature, for the Use of
Young Students. Post 8vo. 12s.
- SIERRA LEONE; Described in a Series of Letters to Friends at
Home. By A LADY. Edited by MRS. NORTON. Post 8vo. 6s.
- SMILES' (SAMUEL) Life of George Stephenson. *Fifth Edition*.
Portrait. 8vo. 16s.
- Story of the Life of Stephenson. With Woodcuts.
Fifth Thousand. Post 8vo. 6s.
- Self Help. With Illustrations of Character and Conduct.
Post 8vo. 6s.
- SOMERVILLE'S (MARY) Physical Geography. *Fourth Edition*.
Portrait. Post 8vo. 9s.
- Connexion of the Physical Sciences. *Ninth
Edition*. Woodcuts. Post 8vo. 9s.
- SOUTH'S (JOHN F.) Household Surgery; or, Hints on Emergen-
cies. *Seventeenth Thousand*. Woodcuts. Fcp. 8vo. 4s. 6d.
- SOUTHEY'S (ROBERT) Book of the Church; with Notes contain-
ing the Authorities, and an Index. *Seventh Edition*. Post 8vo. 7s. 6d.
- Lives of John Bunyan & Oliver Cromwell. Post 8vo. 2s. 6d.

-
- SMITH'S (WM., LL.D.) Dictionary of Greek and Roman Antiquities. *Second Edition*. With 500 Woodcuts. 8vo. 42s.
-
- Smaller Dictionary of Greek and Roman Antiquities. Abridged from the above work. *Fourth Edition*. With 200 Woodcuts. Crown 8vo. 7s. 6d.
-
- Dictionary of Greek and Roman Biography and Mythology. With 500 Woodcuts. 3 Vols. 8vo. 5l. 15s. 6d.
-
- Dictionary of Greek and Roman Geography. With Woodcuts. 2 Vols. 8vo. 80s.
-
- Atlas of Ancient Geography. 4to. [In preparation.]
-
- Classical Dictionary for the Higher Forms in Schools. Compiled from the above two works. *Fifth Edition*. With 750 Woodcuts. 8vo. 18s.
-
- Smaller Classical Dictionary. Abridged from the above work. *Fifth Edition*. With 200 Woodcuts. Crown 8vo. 7s. 6d.
-
- Latin-English Dictionary. Based upon the Works of Forcellini and Freund. *Seventh Thousand*. 8vo. 21s.
-
- Smaller Latin-English Dictionary. Abridged from the above work. *Sixteenth Thousand*. Square 12mo. 7s. 6d.
-
- English-Latin Dictionary. 8vo. & 12mo. [In preparation.]
-
- Mediæval Latin-English Dictionary. Selected from the great work of DUCANGE. 8vo. [In preparation.]
-
- Dictionary of the Bible, including its Antiquities, Biography, Geography, and Natural History. Woodcuts. Vol. 1. 8vo. 42s. [Nearly ready.]
-
- Gibbon's History of the Decline and Fall of the Roman Empire. Edited, with Notes. Portrait and Map. 8 Vols. 8vo. 60s. (Murray's British Classics.)
-
- Student's Gibbon; being the History of the Decline and Fall, Abridged. Incorporating the Researches of Recent Commentators. *Sixth Thousand*. Woodcuts. Post 8vo. 7s. 6d.
-
- Student's History of Greece; from the Earliest Times to the Roman Conquest. With the History of Literature and Art. *Twentieth Thousand*. Woodcuts. Crown 8vo. 7s. 6d. (Questions. 12mo. 2s.)
-
- Smaller History of Greece for Junior Classes. Woodcuts. 12mo. 3s. 6d.
-
- Student's Hume. A History of England from the Invasion of Julius Cæsar. Based on Hume's History, and continued to 1858. *Tenth Thousand*. Woodcuts. Post 8vo. 7s. 6d.
-
- Student's History of Rome; from the Earliest Times to the Establishment of the Empire. With the History of Literature and Art. By H. G. LIDDELL, D.D. *Fifteenth Thousand*. Woodcuts. Crown 8vo. 7s. 6d.
-
- Principia Latina; a First Latin Course, comprehending Grammar, Delectus, and Exercise Book, with Vocabularies, for the lower forms in Public and Private Schools. 12mo. 3s. 6d.
-
- Principia Græca; an Introduction to the Study of Greek. Comprehending Grammar, Delectus, and Exercise-book with Vocabularies. For the Lower Forms. By H. E. HUTTON, M.A. 12mo. 2s. 6d.
-
- (WM. JAS.) Grenville Letters and Diaries, including MR. GRENVILLE'S DIARY OF POLITICAL EVENTS, while First Lord of the Treasury. Edited, with Notes. 4 Vols. 8vo. 64s.
-
- (JAMES & HORACE) Rejected Addresses. *Twenty-third Edition*. Fcap. 8vo. 1s., or *Fine Paper*, with Portrait. Fcap. 8vo. 5s.
-
- (THOMAS ASSHETON) Reminiscences of his Life and Pursuits. By SIR EARDLEY WILMOT. Illustrations. 8vo.

- SPECKTER'S (OTTO)** Puss in Boots, suited to the Tastes of Old and Young. *A New Edition.* With 12 Woodcuts. Square 12mo. 1s. 6d.
- Charmed Roe; or, the Story of the Little Brother and Sister. Illustrated. 16mo.
- STANLEY'S (REV. A. P.)** ADDRESSES AND CHARGES OF THE LATE BISHOP STANLEY. With a Memoir of his Life. *Second Edition.* 8vo. 10s. 6d.
- Sermons preached in Canterbury Cathedral, on the Unity of Evangelical and Apostolical Teaching. Post 8vo. 7s. 6d.
- Commentary on St. Paul's Epistles to the Corinthians, with Notes and Dissertations. *Second, and revised Edition.* 8vo. 18s.
- Historical Memorials of Canterbury. The Landing of Augustine—The Murder of Becket—The Black Prince—The Shrine of Becket. *Third Edition.* Woodcuts. Post 8vo. 7s. 6d.
- Sinai and Palestine, in Connexion with their History. *Sixth Edition.* Map. 8vo. 16s.
- ST. JOHN'S (CHARLES)** Wild Sports and Natural History of the Highlands. Post 8vo. 6s.
- (BAYLE) Adventures in the Libyan Desert and the Oasis of Jupiter Ammon. Woodcuts. Post 8vo. 2s. 6d.
- STEPHENSON'S (GEORGE)** Life. The Railway Engineer. By SAMUEL SMILES. *Fifth Edition.* Portrait. 8vo. 16s.
- The Story of his Life. By SAMUEL SMILES. *Fifth Thousand.* Woodcuts. Post 8vo. 6s.
- STOTHARD'S (THOS., R. A.)** Life. With Personal Reminiscences. By Mrs. BRAY. With Portrait and 60 Woodcuts. 4to.
- STREET'S (G. E.)** Brick and Marble Architecture of Italy, in the Middle Ages. Plates. 8vo. 21s.
- STRIFE FOR THE MASTERY.** Two Allegories. With Illustrations. Crown 8vo. 6s.
- SWIFT'S (JONATHAN)** Life, Letters and Journals. By JOHN FORSTER. 8vo. *In Preparation.*
- Works. Edited, with Notes. By JOHN FORSTER. 8vo. *In Preparation.*
- SYDENHAM'S (LORD)** Memoirs. With his Administration in Canada. By G. POULET SCROPE, M.P. *Second Edition.* Portrait. 8vo. 9s. 6d.
- SYME'S (JAS.)** Principles of Surgery. *Fourth Edition.* 8vo. 14s.
- TAYLOR'S (HENRY)** Notes from Life. Fcap 8vo. 2s.
- (J. E.) Fairy Ring. A Collection of Stories for Young Persons. From the German. With Illustrations by RICHARD DOYLE. *Second Edition.* Woodcuts. Fcap. 8vo.
- TENNENT'S (SIR J. E.)** Christianity in Ceylon. Its Introduction and Progress under the Portuguese, Dutch, British, and American Missions. With an Historical Sketch of the Brahmanical and Buddhist Superstitions. Woodcuts. 8vo. 14s.
- THOMSON'S (DR. A. S.)** Story of New Zealand; Past and Present—Savage and Civilised. Maps and Illustrations. 2 Vols. Post 8vo. 24s.
- THREE-LEAVED MANUAL OF FAMILY PRAYER;** arranged so as to save the trouble of turning the Pages backwards and forwards. Royal 8vo. 2s.
- TICKNOR'S (GEORGE)** History of Spanish Literature. With Criticisms on particular Works, and Biographical Notices of Prominent Writers. *Second Edition.* 3 Vols. 8vo. 24s.
- TOCQUEVILLE'S (M. DE)** State of France before the Revolution, 1789, and on the Causes of that Event. Translated by HENRY REEVE, Esq. 8vo. 14s.

TREMENHEERE'S (H. S.) Political Experience of the Ancients, in its bearing on Modern Times. Fcap. 8vo. 2s. 6d.

Notes on Public Subjects, made during a Tour in the United States and Canada. Post 8vo. 10s. 6d.

Constitution of the United States compared with our own. Post 8vo. 9s. 6d.

TWISS' (HORACE) Public and Private Life of Lord Chancellor Eldon, with Selections from his Correspondence. Portrait. *Third Edition*. 2 Vols. Post 8vo. 21s.

TYNDALL'S (JOHN) Glaciers of the Alps. Being a Narrative of various Excursions among them, and an Account of Three Years' Observations and Experiments on their Motion, Structure, and General Phenomena. Post 8vo. *In the Press*.

TYTLER (PATRICK FRASER), A Memoir of. By his Friend, REV. J. W. BURGON, M.A. *Second Edition*. 8vo. 9s.

UBICINI'S (M. A.) Letters on Turkey and its Inhabitants—the Moslems, Greeks, Armenians, &c. Translated by LADY EASTHOPE. 2 Vols. Post 8vo. 21s.

VAUGHAN'S (REV. DR.) Sermons preached in Harrow School. 8vo. 10s. 6d.

New Sermons. 12mo. 5s.

VENABLES' (REV. R. L.) Domestic Scenes in Russia during a Year's Residence, chiefly in the Interior. *Second Edition*. Post 8vo. 5s.

VOYAGE to the Mauritius and back, touching at the Cape of Good Hope, and St. Helena. By Author of "PADDIANA." Post 8vo. 9s. 6d.

WAAGEN'S (DR.) Treasures of Art in Great Britain. Being an Account of the Chief Collections of Paintings, Sculpture, Manuscripts, Miniatures, &c. &c., in this Country. Obtained from Personal Inspection during Visits to England. 3 Vols. 8vo. 36s.

Galleries and Cabinets of Art in England. Being an Account of more than Forty Collections, visited in 1854-56 and never before described. With Index. 8vo. 18s.

WADDINGTON'S (DEAN) Condition and Prospects of the Greek Church. *New Edition*. Fcap. 8vo. 3s. 6d.

WAKEFIELD'S (E. J.) Adventures in New Zealand. With some Account of the Beginning of the British Colonisation of the Island. Map. 2 Vols. 8vo. 28s.

WALKS AND TALKS. A Story-book for Young Children. By AUNT IDA. With Woodcuts. 16mo. 5s.

WARD'S (ROBERT PLUMER) Memoir, Correspondence, Literary and Unpublished Diaries and Remains. By the HON. EDMUND PHIPPS. Portrait. 2 Vols. 8vo. 28s.

WATT'S (JAMES) Life. Incorporating the most interesting passages from his Private and Public Correspondence. By JAMES P. MUIRHEAD, M.A. *Second Edition*. Portraits and Woodcuts. 8vo. 16s.

Origin and Progress of his Mechanical Inventions. Illustrated by his Correspondence with his Friends. Edited by J. P. MUIRHEAD. Plates. 3 vols. 8vo. 45s., or Large Paper. 3 Vols. 4to.

WILKIE'S (SIR DAVID) Life, Journals, Tours, and Critical Remarks on Works of Art, with a Selection from his Correspondence. By ALLAN CUNNINGHAM. Portrait. 3 Vols. 8vo. 42s.

WOOD'S (LIEUT.) Voyage up the Indus to the Source of the River Oxus, by Kabul and Badakhshan. Map. 8vo. 14s.

WELLINGTON'S (THE DUKE OF) Despatches during his various Campaigns. Compiled from Official and other Authentic Documents. By COL. GURWOOD, C.B. *New Enlarged Edition.* 8 Vols. 8vo. 21s. each.

Supplementary Letters, Despatches, and other Papers relating to India. Edited by his Son. 4 Vols. 8vo. 20s. each.

Civil Correspondence and Memoranda, while Chief Secretary for Ireland, from 1807 to 1809. 8vo. 20s.

Selections from his Despatches and General Orders. By COLONEL GURWOOD. 8vo. 18s.

Speeches in Parliament. 2 Vols. 8vo. 42s.

WILKINSON'S (SIR J. G.) Popular Account of the Private Life, Manners, and Customs of the Ancient Egyptians. *New Edition.* Revised and Condensed. With 500 Woodcuts. 2 Vols. Post 8vo. 12s.

Dalmatia and Montenegro; with a Journey to Mostar in Hertzegovina, and Remarks on the Slavonic Nations. Plates and Woodcuts. 2 Vols. 8vo. 42s.

Handbook for Egypt.—Thebes, the Nile, Alexandria, Cairo, the Pyramids, Mount Sinai, &c. Map. Post 8vo. 15s.

On Colour, and on the Necessity for a General Diffusion of Taste among all Classes; with Remarks on laying out Dressed or Geometrical Gardens. With Coloured Illustrations and Woodcuts. 8vo. 18s.

(G. B.) Working Man's Handbook to South Australia; with Advice to the Farmer, and Detailed Information for the several Classes of Labourers and Artisans. Map. 18mo. 1s. 6d.

WILSON'S (REV. D., late Lord Bishop of Calcutta) Life, with Extracts from his Letters and Journals. By REV. JOSIAH BATEMAN, M.A. Portrait and Illustrations. 2 Vols. 8vo. 28s.

(GENL. SIR ROBERT) Journal, while employed at the Head Quarters of the Russian Army on a special mission during the Invasion of Russia, and Retreat of the French Army, 1812. 8vo.

WORDSWORTH'S (REV. DR.) Athens and Attica. Journal of a Tour. *Third Edition.* Plates. Post 8vo. 8s. 6d.

Greece: Pictorial, Descriptive, and Historical, with a History of Greek Art, by G. SCHARF, F.S.A. *New Edition.* With 600 Woodcuts. Royal 8vo. 28s.

King Edward VIth's Latin Grammar, for the Use of Schools. *12th Edition,* revised. 12mo. 3s. 6d.

First Latin Book, or the Accidence, Syntax and Prosody, with English Translation for Junior Classes. *Third Edition.* 12mo. 2s.

WORNUM (RALPH). A Biographical Dictionary of Italian Painters: with a Table of the Contemporary Schools of Italy. By a LADY. Post 8vo. 6s. 6d.

Epochs of Painting Characterised; a Sketch of the History of Painting, showing its gradual and various development from the earliest ages to the present time. *New Edition,* Woodcuts. Post 8vo. 6s.

WROTTESELY'S (LORD) Thoughts on Government and Legislation. Post 8vo. 7s. 6d.

YOUNG'S (DR. THOS.) Life and Miscellaneous Works, edited by DEAN PEACOCK and JOHN LEITCH. Portrait and Plates. 4 Vols. 8vo. 15s. each.

Henry Howard Molyneux Herbert Earl of Carnarvon

Recollections of the Druses of the Lebanon, and notes on their religion

London 1860

H.as. 582 g

urn:nbn:de:bvb:12-bsb10433383-1